

The masthead of the 'Zion's Herald' features a detailed black and white illustration of a landscape. In the foreground, there are rolling hills and fields. In the middle ground, a city with several buildings and a church steeple is visible. In the background, there are mountains under a sky with clouds. The title 'ZION'S HERALD' is printed in large, bold, serif capital letters across the top of the illustration. The word 'ZION'S' is smaller and positioned above 'HERALD'. The entire masthead is framed by a decorative border.

■ No Advertisement published for less than one dollar.

■ No Advertisement will be taken without a personal inspection by us of the copy.

■ Cuts will only be taken by special arrangement.

ALONZO S. WEED,
Publishing Agent,
NORTHFIELD ST., BOSTON.

BY MISS M. E. WINSLOW.

a poet he both apprehends and fails
apprehend. Emerson's acute analysis

their deep foliage, peer pleasantly upon you.

BY REV. W. F. MALLALIEU, D. D.

ing out and putting in as may suit their fancy. Great hymns—hymns of the soul, hymns of the ages, hymns that give expression to the hopes and fears, the love and joy, the conflict and victory of immortal men and women—are only written by the sons and daughters of genius, to whom God has given special ability for this very work, or else they are written by less gifted people in hours of special exaltation and inspiration. To thus clothe religious thought, which is the highest of all thought, with language so that it shall express the feelings and the experiences of living and dying men, is a gift none may well covet. It were worth more

abridgment, so that it may be portable, and let the hymns have the same numbers as in the unabridged. To select the two or three hundred, no better method than that pursued by Dr. Warren has yet been devised, for in that way we get the hymns that are universally, as well as locally, popular.

In the past of Methodism its hymnology has been no important feature in the great progress hitherto attained, and we may well believe that it is not now less vital to our future prosperity than in the past. To revise our Hymn-book and make it what it ought to be, is one of the most essential questions which will be acted upon in the next

WOLLASTON, MASS.

BY REV. MARK TRAFTON, D. D.

A CARD.
Mr. and Mrs. M. Trafton at Home —
receive their friends daily, from 6 A. M.
to 10 P. M.

Settled at last, we begin to realize our situation. It seems not a little odd to place one thing here, and another there, with the thought, to remain for an indefinite period. A book-case which I have taken to pieces and reconstructed since 1843, I to-day screwed together so firmly that no one will ever think of disintegrating it again, I reckon.

MOVING.

We had waited for a warm, pleasant day for our flitting, and then came on the first snow of the winter, cold, windy and cheerless: the house damp, no fire.

no committee to meet me at the station, (I never had such but twice, and once they missed us,) no warm supper prepared for "our minister" by willing hands—in truth, we were nobody's minister, belonging to nobody, and nobody belonging to us. But this world is rich in its compensations—"this is *our house*," we said, as we stepped in upon the bare, cold floors, and that thought was a summer fire in the rooms. A good furnace fire soon took off the chill, and we waited for the team with our sleeping apparatus.

As we sat thus waiting and musing, my wife suddenly broke out with the question, "How many times have we moved, do you think?" "Oh, fifteen or twenty," said I. "This is our thirty-sixth move," she said, and proved it by naming them over, one by one, while I kept tally. Horrible to look at in the lump, but then, one at a time, and many years for it, too. We have often moved twice in the same charge, and in one case we occupied three different tenements in two years. And singular it is that in all these moves we have found but three parsonages—one in Providence, one in Charleston, and the other in Albany, Hudson Street charge. Would it not be good policy to appropriate, at least, the cost of the steeples of our elegant churches, which are of no use, to furnish a house for the minister? But the people do not move, it is the ministers and the ground that move.

SETTING UP THE FURNITURE.

Where all we begin? Many time
 ere this we have gone into the house, all
 in confusion, as here—boxes, barrels,
 bedsteads, bundles, all thrown in to-
 gether; the articles for the chambers,
 below, and the first wanted at the bot-
 tom. Ah, this old collection reminds
 me of suits of armor I have seen in
 the old world, battered, bruised and
 hacked on many a well-fought field!
 There are chests and cases we have to-
 taled about for forty years, marked and re-
 marked, looking now like Egyptian
 monuments covered with hieroglyphics.
 That which belongs there is all
 gone. Well, the remaining little that
 is exercised, for their work looks as it
 is done, their mission ended. I have
 made a dog-kennel of one box, and a
 tool-chest of another, while a third is
 set apart for a water-tank for a bath-

The glue-pot is called for — a piece gone here, and a leg loose there. Patch them up, and cherish them for their past service! We are fond of old articles, and I do not wish to see two articles alike in the house; some of these

years — even the boxes are of a past generation. That round centre-table is one hundred and fifty years old, and has often been dusted by the hands of slaves, for it came from the old "Rogers Plantation" in York, Maine. I have stood in the old family bury-ground there, where on one side slept the masters and mistresses, on the other, the slaves. Those two chairs, so quaint, so solid, came from the same house — they have

an honorable position now in the best room. There is lying before me, as I write, a small package of *hay*, cut on that plantation more than one hundred and twenty-five years since. For a century it had been stored in the attic of the old barn, the family tracing it back for that period; and how much longer it had been there, none can tell.

look among the confused mass for them in vain. Ah, the children are all gone, and the chairs have disappeared with them! We are alone now — no patter of little feet on the stairs, no echo of musical voices in the halls, no lively chit-chat at the table. We sit down, my wife and I, at the board, facing each other alone; we look into each other's eyes and know right well our mutual thoughts, but we cannot speak of them — as we commenced alone.

HANGING THE PICTURES.

It is wonderful how a few pictures set off a room, and give it an abiding charm. We may not have splendid old

paintings, but chromos and prints are just as well, as half the world would not know the difference. The humblest home is made more attractive by a few pictures. If I were rich — well, I may as well stop there, and not venture into the land of dreams.

But all I prepared, now, for the pleasant task. I had picture mouldings put up in the lower rooms, so there will be no driving of nails and breaking of plastering, and we had been discussing the whereabouts of the small collection, and the mistress had said a dozen times, "I wish A— was here." "No use to wish," I said, "she's a hundred miles away, so we must do our best without the aid of her taste." I was in a chamber busy about some matter, when a scream startled me. My wife has fallen down collar, thought I, as I rushed down, when, behold, there was A— locked in her mother's arms so closely that one could hardly say whether there were two or one! Well, the wish is gratified, and now for the hanging of the pictures.

That large picture, "Washington and his Generals," must have a conspicuous position. It is the Centennial year, and we look with interest upon that noble group of heroes, honest and patriotic. Could we match them in these days?

"Lincoln, the martyr!" Hang it there in the parlor, where it will be the first to strike the eye of the visitor! The peer of Washington—the incorruptible, the far-seeing sage, falling just as the dark skies were clearing. But "they do not die who fall in a great cause."

Will future ages believe that in a brief ten years after "the deep damnation of his taking off," the villains, who if they did not plot it, clapped their hands at its accomplishment, and named their children after the second assassin, should be sitting in the council chambers of the nation they labored to destroy! This is indeed a humiliation. No wonder they complain of foul air!

There are three or four for the dining-room, among them that fish. It never fails to attract attention and excite remark. The learned President and venerable Hebrew Professor in the Boston Theological School called at my house one day, and their attention was drawn to that piscatorial specimen. "Wonderful," said the grave Professor, as he gazed, "I think I take a Pro-Raphaelite." "Yes," said the President, "or earlier." I said nothing, but thought of the famous controversy over a Hebrew point in an old manuscript, when, after months of bitter contention, it was discovered to be a *dux* snook.

That "pre-Raphaelite" is a trout caught by the writer in Abol-jackanagus stream, at the foot of Mt. Katahdin, Maine, in the summer of 1872. My old friend, Rev. J. Scott, was sitting in his birch just below me, and often hooking three at a time, when this fellow rolled upon the surface and took my red hackle. I struck hard, and hooked him, as I thought, securely. After

playing him until he seemed exhausted, I reached for the line to lift him into the canoe, when he made a final effort as he rose in the air, shook himself from the hook and fell, but before he reached the water, my second fly caught him, and I lifted him into the birch. I was trembling with the excitement, and as white as this sheet. He was seventeen and a half inches in length. I laid him out on a piece of birch bark, drew his outline with a pencil, brought it home, cut it to the lines, then laid it on a sheet of drawing paper, and worked it up with crayons. My first and last effort at drawing!

[To be concluded.]

KEEP A MEMORANDUM BOOK.

You "might write on the left hand page, "On such a day I began to pray for such a blessing," leaving the right hand page blank for the answers. Go on praying, pleading the name of Jesus and His great and precious promises again and again, having before settled that it is for the glory of God that you are asking the blessing, and go on waiting on God till the answer comes. Then write down the date on the opposite page, "On such a day it pleased God to grant my request." It would be profitable to read over the record once a month or so, and you would recognize in each answer a new ground for love and praise. You will be surprised at the number of answers you will find recorded; and you will exclaim,

"I love the Lord because He hath heard my voice;" and you will form the determination, as David does here, "to call upon the name of the Lord, as long as you live." Finding how ready God is to answer prayer, you will be encouraged to bring everything to God by a sort of instinct; you will roll every burden on the Lord, going to Him for temporal blessings, for spiritual blessings, in behalf of friends, of the Church, of the world, your own corruptions and evil tendencies—you will bring them all to God. But be not discouraged if you do not get the answer at once. I did not get the answer to such prayer, myself, at

once; but I continued waiting on God in prayer, that my heart might be set on heavenly things, and the answers came gradually, and I obtained more and more the mastery over my corruptions, and in the course of years I found that answers had come which I was not aware of.

Pray in the same way for unconverted relations. Say, on such a day I began to pray for the conversion of my children, and before long you will find what God is prepared to do for you. God is prepared to do great things for you; therefore ask and expect great things. Take the hint about the memorandum book, and be much engaged in private, secret prayer. — *George Muller*

EAST DAY.

Our Annual Fast occurs this year upon the 13th of April. There is occasion enough, in view of the financial condition of the country, the extraordinary providential events that have occurred, and the spiritual state of the Churches to enter upon the sanctification of the day with something of the ancient piety and earnestness. The Temperance Alliance calls for a discourse upon the great moral reform they represent upon the day: this is right; but in some portion of its hours, it will be also right, and proper, and our bounden duty to humble ourselves before God and seek forgiveness and His blessing. This is what Governor Rice admirably says in his proclamation:—

"In accordance with a custom hallowed by time and associations, I hereby appoint, by and with the advice and consent of the Council, Thursday, THIRTEENTH DAY OF APRIL, to be observed as a day of fasting, humiliation and prayer to Almighty God, for the mercies and blessings which flow from the Divine Providence alone. And I desire that the people of Massachusetts be admonished to consider their manifold desecration, and to assemble in their chosen places of public worship humbly to implore our Heavenly Father, to forgive our public and private offenses, and to give us that holy consecration which shall make our lives strong and virtuous and abundant in the Divine charity which 'suffereth long and is kind, and which never faileth,' and which shall adorn us when 'knowledge vaneth as smoke.'"

"Let us pray that He will bless our country, which He has so graciously preserved through the vicissitudes of a hundred years; that He will give wisdom to its councils, purity to its government, and peace to its people. He will bless abundantly our beloved Commonwealth — its institutions, its industries and its homes; that He will foster the interests of education, morality and religion, to the end that virtue may be encouraged and exemplified, the restrained and iniquity punished, the honest and the virtuous rewarded, the pious and the sorrowful; that He will protect the innocent, succor the tempted, provide for the needy and for him that hath no helper; that He will give power on earth to the Gospel of His Son, Jesus Christ, our Lord; that He will bestow wisdom and first love, and true righteousness; that He will acknowledge us His faithful and loving children; that He graciously spare our adversities, dispel our fears, strengthen our faith and ennoble our joys, with the assurance that amid all the mutations of life and time, we are His people, the Lord of Hosts, is with us, and that the God of Jacob is our refuge."

© 2000 Blackwell Science Ltd *Journal of Internal Medicine* 247: 105–112

Why put windows in their houses to let in the sunlight? Why don't they have gaslight? The sun has been shining so many years. Why don't they say: "It is so old we don't want it?" Why don't they say: "Let us have a new light. Let us shut out the light of heaven by boarding up our windows?" There would be just as much reason in that as there is in the other.

We have not outgrown it. It is what

we need. Take all the books in the world, and that Bible will outweigh the whole of them. Let these men who talk about the Bible travel into some country where they have no Bible, and they would not stay in such a place. Take a town with five or ten thousand inhabitants and no Bible and no ministers, and see if these infidels in New York that are talking about the Bible will live there. They would get out of it as Lot got out of Sodom. It is better to take the old way of Knox, Bunyan, Wesley and Newton than to be led off into darkness and fog. Christ is the Way. I am told that away in the frontier men cut off the bark of the trees to show the way to the cabin, and they call it blazing the way. So the Son of God has been in the wilderness and blazed the way and gone up on high, and now He says, "Follow Me."—*Moody.*

If the State government of California keeps on, it will soon be secular enough to suit the most advanced. The governor in his Thanksgiving proclamation skillfully steered clear of the name of God—possibly to save the feelings of the heathen Chinese; and now the State senate not only refuses to elect a chaplain, but has sent a committee of senators to San Francisco to spend the Sabbath in investigating the grants of tide and salt-marsh lands. An open session was held at the City Hall, and the day was spent in hearing claims, etc.

MISCELLANEOUS.

THE GOLDEN RULE IN HARD TIMES.

A Sermon by Rev. Daniel Steele, D. D., preached in St. Paul's Methodist Episcopal Church, Lynn, March 5 and 12, 1876.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."—MATT. VII. 12.

"And forgive us our debts as we forgive our debtors."—MATT. VI. 12.

The times upon which we have fallen are very properly called hard times. Various causes have conspired to produce this state of things. The war of the rebellion entailed an enormous debt, the interest of which must come out of the sweat of our industry. It also left us the inheritance of a circulating medium of no fixed value; dollars in name which are not dollars in reality. From the same cause we have also inherited the mischievous bequest of luxury and extravagance in living. Another sad legacy of the war is a spirit of speculation, a desire to grasp immediately the prize of riches by venturing into hazardous enterprises on borrowed capital. Thus almost every trade has been overdone, especially the mechanic arts, producing an enormous strain upon the credit system. Invention taxed her ingenuity to construct machinery by which to multiply the products of human toil. Speculative brokers planned huge railroads to the Pacific, absorbing the people's money by the hundred millions; roads through waste wildernesses, far in advance of our national necessities. The sudden collapse of one of these great schemes in 1873 was the signal for a financial earthquake which has shaken the whole Republic and toppled down thousands and thousands of temples through all the marts of trade. Under the credit system business men were like a row of bricks stretching across the continent. When Jay Cooke's brick fell in 1873, he knocked down his next creditor, and he his next man, and so on, a line of ruin and disaster across the continent. And the end is not yet. Still the desolation spreads, and the firmest foundations are trembling at the daily crash of some tall house falling to the ground with a thundering sound. The general distrust is intensified by surprising embezzlements, forgeries and bribes in high places. All this derangement and disaster in the business world causes a suspension of labor, and this in turn a shrinkage in values, which makes rich men poor and poor men paupers. Labor stands idle and starving in the market-places. Ten thousands of families are desperately fighting the gaunt wolf of starvation on their very thresholds. Some make known their wants to the public, and solicit relief; but more perch themselves in silence—like Virgil's hero they feign hope in their faces, while they repress deep anxiety in their hearts. Those who have moved about through the homes of the people in our commercial and manufacturing cities, especially in New England, will not say that the preacher has dipped his brush in too dark colors. Half the truth has not been told. It is not for us to criminate anybody for this state of things. Political economists may investigate the cause of this wide-spread financial ruin, and set up a beacon to warn future generations to sail clear of the rock on which we have shipwrecked. It is ours this morning to point out our duty to one another, under the law of reciprocity, the law of love. What does the Golden Rule demand in such times as these? Our whole society may be thus classified—debtors and creditors, employers and employees. There may be a few who belong to neither of these classes, who are not in debt and have no debts due to them; who are not employed and employ no one. Nevertheless, these have their duties in times of social distress.

DEBTORS AND CREDITORS.

We should be specially careful of our neighbor's reputation in these times of distress. When a brother is unable, through reverses in business, to meet his payments, the law of love forbids our insinuation of dishonesty in advance of proof. We are under obligation, both moral and Christian, to impute good motives for the conduct of our neighbors so long as possible. When the theory of good motives can no longer be held in the light of contrary facts, then, and not till then, should we accept the painful fact of unworthy and dishonorable conduct. So strong is the dread of the name of bankrupt, that business men generally will put forth every endeavor to avoid it. Dishonest bankruptcies, for this reason, are the exception; honest insolvencies are the general rule. Yet, nevertheless, so soon as a good man's business passes under the cloud of embarrassment, though he may have been the very soul of honor in his dealings for two score years, and may have fallen on at last because he is knocked down by the general ruin around him, yet there will not be wanting insinuations of dishonor on the part of the man and of spendthrifts and extravagance in his wife and children. To a good man such hints are a refinement of torture infinitely beyond the thumbscrew and the rack of the Roman Inquisition. The law of love, the Golden Rule, demands that we regard one another's feelings, and sacredly defend our neighbor's good name. Meeting a Christian man last week in the streets, and offering to him a word of condolence for his financial reverses, which have driven him into insolvency, he replied, "I am just beginning to appreciate the feelings of the psalmist, who said of his enemies, 'They tread my life

upon the earth, and lay mine honor in the dust.' All manner of knaveries and rascalities are charged upon me." It is natural for men exasperated by losses to turn reproachfully upon him who may be the innocent cause of their losses, but it is uncharitable. Let the law of kindness dwell ever upon our lips. "Charity suffereth long and is kind." Put yourself in his place. Consider the struggles manfully made to stave off this disaster, the self-denial, the brain-wear, the sleepless nights, the temptation to desperate resorts resisted, the cries to God for help, the horror and shrinking back from the catastrophe as the inexorable pressure of the times drives them down the rapids, and the agony when the final plunge is made down the gulf of Niagara. To good men, to whom God in His providence gives this experience through circumstances over which they have no control, let there not be added the bitterness of uncharitable suspicions and unkind utterances. They may have been incompetent, but this is not a sin. They may have misjudged their business capacity, but mistakes are not sins. They may not have been sufficiently discriminating in trusting, but this involves no moral wrong. In fact, the very failures of many business men result from an excess of that quality which we Americans call *cleverness*. They are too obliging to refuse credit to anybody. Here are sufficient grounds for that charity which thinketh no evil. I am not shielding dishonesty; let it be exposed and severely punished. Let everybody be put to the proof. But in advance of evidence of guilt let charity be exercised. Let the creditor who is called to suffer loss in such instances imitate God, the great creditor of all as bankrupts, and forgive as ye hope to be forgiven. God never forgives till we acknowledge our inability to pay our debts to Him. We are under no obligation to forgive a debt till the debtor's inability to pay is acknowledged and proved. Then let the forgiveness be cheerful, and as lasting as the inability.

THE MORAL OBLIGATION OF THE BANKRUPT.

This brings us to consider the duty of the bankrupt when ability revives. Obligation to pay revives just as soon as ability to pay returns. Congress cannot release from moral obligation by a general bankrupt act. Such acts are merciful in their intent. They aim to release men from a lifelong, hopeless, legal bondage, and to give them another chance. Something like them was incorporated into the Levitical law—the year of jubilee every fifty years, and the year of release every seventh year. Men hopelessly overwhelmed in debt need protection from the ever-increasing burdens which crush them and their families into eternal despair—the yoke of everlasting slavery to their creditors. The provisions of a beneficent law come in for their relief. They are permitted to begin again, and to earn success if possible. But this very success brings the moral obligation to wipe out the old score from which the law has released him. We all honor, in our inmost hearts, the man who remembers his moral obligation to pay debts from which the law has released him, and when Fortune has changed her frown into a smile, and showered wealth upon him, pays every debt, principal and interest. However, such a man does no more than his duty. It will be a sad day when Christian men measure their moral obligations by human statutes, when they look to the State instead of God's Word for the rule of right. One neighbor of mine, when I was a boy, sold a yoke of oxen to another, who gave his note and soon after failed, went into insolvency, was released from his debt, went on in business, and accumulated enough to pay off the old debts, but didn't do it. He was a Presbyterian, who made long prayers in conference meetings. His Methodist creditor one day met him and said, "Uncle Joe, what are you going to do in the day of judgment about that yoke of oxen?" Uncle Joe replied, "Christ will not condemn to notice such a little thing as this in the great day." That was a huge mistake. Christ will scrutinize every act which indicates moral character, and the willful refusal to pay an honest debt, when a man is abundantly able, argues something radically wrong in that character. I don't want to stand in Uncle Joe's shoes before the judgment seat of Christ. My brethren, Christianity is just now inconceivably suffering in reputation at this very point—the substitution of the code of commercial morality for the law of New Testament morality. According to this law, a debt is never outlawed by years, nor cancelled by any act of Congress. The law expects Christian morality of Christian professors, and if they fail to find it, they say, "What better are Christians than we worldlings?" The law of love between debtor and creditor is to pay the debt when in the debtor's power, irrespective of a legal release, and for the creditor to forgive the debt during the inability of the debtor.

JUDGING ONE ANOTHER'S GIFTS.

In these times, when the burdens of the Church, and all Christian charities, press heavily, many are inclined to roll them off upon those who are reputed to be rich. We are inclined to condemn as niggardly the wealthy man who comes not up to the standard of beneficence which we set for him. In this way we may greatly wrong our neighbor. In the first place, he may be scrupulously distributing his alms according to the Gospel mode, not with Pharisaic display putting a trumpet to his lips, but not letting his left hand know what his right hand doeth. Secondly, he may have poor kindred, and charities which interest him more deeply than our favorite charities do. And lastly, he may be in the greatest financial embarrassment in such times as these, while we imagine that he is rolling in wealth. We live in a time when large owners of taxed, mortgaged and unproductive estates are, with all their seeming wealth, the poorest men in the community. Such are in the West called *land-poor*.

CAPITAL AND LABOR.

There is no natural antagonism between these, since, when broadly viewed, the interests of capital are promoted by the well-being of labor, and the interests of labor are maintained by the just security and reasonable increase of capital. Yet some shallow philosophers and agitators in modern times have endeavored to create such antagonism, and to precipitate an unpleasant and injurious collision between them. There are laws of political economy as changeless as the tides of the sea. These are specimens: Demand creates supply; abundant supply lowers the price, and scarcity raises it. The merchant will always buy in the cheapest market and sell in the dearest. Where capital is in excess it will seek labor, and wages will rise. When labor is in excess of employed capital it will beg employment, and wages will fall. An over-supply cheapens a commodity. No man, nor body of men, in convention, in mechanics' leagues, or in legislative chambers, can change these principles of political economy any more than they can reverse the planets in their orbits. These laws men did not make, and they cannot repeal. They exist in the nature of things. Many of the so-called labor-reform projects are attempts to perform the impossible. We may get the Legislature to enact that two hours shall be a day's work; but no law can compel the same remuneration to two hours' labor as to ten. You cannot, by just law, get something for nothing.

WHAT DOES IT MEAN?

BY REV. JAMES PORTER, D. D.

Mr. Editor: When Rev. J. S. Smart took the ground that Presiding Elders were originally elected by the Conferences, as such, I had no doubt that he had made a great mistake, nor have I seen occasion to change that opinion since. You can imagine my surprise, therefore, in finding myself somehow committed to his views in an article by Rev. J. W. Hamilton in your issue of March 16th. It would seem that Brother Smart has quoted something from my pen which I have overlooked, but what it is, I cannot imagine. Here Brother H. commences by saying, "Now that the authorities upon which Brother Smart has relied have denied his allegations and admitted their own mistakes, no refutation of his assumptions is necessary." Still he goes on to give certain historic facts, which I probably read before he was born, "as an available reminder of the events the late writers of the Church have imposed upon them, in the corrections to be made for the new editions of their books." Reading this, I, of course, felt sorry for the poor authors, not dreaming that I was referred to, until I reached the apologetic remark, "here is where Emory, [Bishop Emory, one of the ablest of our former Bishops.] Crane, Sherman and Porter have been misled."

Thus, it seems (if I am the party referred to) that I have not only "been misled," and made "mistakes" in the premises, but have confessed the whole, though I fear from what follows, that I am not fully forgiven. If this is the meaning of the writer, his labor is utterly lost, so far as any corrections in my books are concerned, as I fail to see any thing to correct. The only statement in my History which I have succeeded in finding, that affords the slightest encouragement to Brother Smart's theory is this: "The first twelve elders ordained were necessarily Presiding Elders, their ordination being particularly designed to furnish the people with the sacraments" (See His. p. 350). When that was written, I had never so much as heard of the new theory. But this sentence explains itself;—they were Presiding Elders in the sense of administrators of the sacraments. Hence, it was immediately added, "To meet this demand (that is to furnish the sacraments) they had to sweep over a wider field than was even then embraced in a single circuit. This suggested their importance in other respects, particularly in supervising and extending the work, in connection with the Bishops," showing that they were not at first Presiding Elders proper.

If Brother Smart has represented me as teaching that Presiding Elders, in an ordinary sense, were originally elected by the Conferences, he has misunderstood me altogether. Certain elders were at first appointed by Bishop Asbury to do something like the work of a Presiding Elder, for which he was criticized, it being claimed that he exceeded his authority; but afterward the Conferences constituted the office, subject to the appointment of the Bishops, like the pastorate. Had the Conferences elected the Presiding Elders at the outset, it seems to me that fact would have been developed in the attempts of 1811 to make them elective, but we see no trace of it. If I desired to make the eldership elective ever so much, I should call it a new measure, and not attempt to find a precedent for it in our early histories.

But according to Brother Hamilton, "mistakes" are the least of my offenses—my spirit is bad. He says: "The spirit of the controversy is no better than the facts." This I supposed to be meant for some one else, as I was not aware of being in the controversy, and imagined that my case was through. But reading on a little further, I was surprised to find that my late "History of Methodism" was the first witness called to the stand, and what do you think it said? I will give you words quoted in connection with Brother Hamilton's accompaniments, and then the paragraph to which they belong in the book. He says: "We read a few days ago, in a new book called a 'Methodist History,' and published by our Book Concern, that the Bishops, 'having the appointment of the Presiding Elders, would easily secure the election of ministers to the General Conferences of their new way of thinking on most subjects.' And this, the writer goes on to say, the Bishops have done. That is a charming reflection to be dignified with a place in a published history. A bright set of men we have for Bishops! And this same writer intimates that the Presiding Elders have been in the majority in the General Conferences."

Now mark, a new book called a "Methodist History," says Mr. H. We know of no book called by that name. Why did he not give the proper title of the book he was attempting to disparage? "A charming reflection to be dignified with a place in a published history." I will not repeat his other explosions. Is it not strange that a respectable minister can throw himself into such spasms over so small a matter?

Let us look at the facts. The book he quotes from is entitled "A Comprehensive History of Methodism," etc. The Presiding Eldership, having acted a prominent part in the great work it represents, it was necessary to give some little account of its origin and history. This involved a statement of the opinions that had been entertained and expressed, but which implicated nobody. The particular passage in which the words quoted by Brother Hamilton are found, and from which he draws such painful inferences, is as follows: "In 1792 the General Conference constituted these (the Presiding Elders) a distinct class of elders, and defined their duties, ordaining that they should be chosen by the Bishops presiding. This, of course, gave the Bishops great power. Though they had no vote in any Conference, Annual or General, having the appointment of the Presiding Elders, who exercise all their great authority in their absence, save that of ordaining, they could easily secure the election of ministers to the General Conference of their own way of thinking on most subjects. What then seemed probable, has since become history. Every General Conference has been largely composed of Presiding Elders" (see Hist., pp. 350, 351).

Now, suppose I had written the offensive sentence as a personal opinion. Is there a word or hint in it against the Bishops, or the power which they exercised? Not one. But I was representing the views and arguments of the fathers of that early day, who desired to make the office elective. They felt and talked just as brethren do now who entertain their views. That Bishops will appoint men to the office whom they regard sound in our economy is the most natural thing in the world. I should do so were I Bishop, and I judge that Brother Hamilton would, and not dream that he was doing an unreasonable thing.

Now, can it be questioned that Presiding Elders are more likely to be elected delegates to the General Conference than they would be as pastors? And that they have great advantages for exerting a powerful influence in determining who else shall be elected, is equally certain. These facts were naturally used as an argument for the election of the Presiding Elders, the main object being to restrict the power of the Bishops. Did I sin in writing these historic facts, or did the Book Concern in publishing them? Has not every General Conference been largely composed of Presiding Elders? Every body acquainted with the facts knows this to be true. I did not intimate, as charged, that they were ever a "majority." I knew better, but that they were numerous, considering their relative number. They have often composed entire delegations, and will again.

What, then, does this assault mean? If Brother H. had thought my book defective, and needed amendment, a kind word from him, without moral implication, would have been sufficient. Though read in manuscript and approved by two official editors, who would have been friendly enough, I am sure, to suggest any serious fault,

had they discerned one, it may, nevertheless be defective. Had he entertained doubts of my integrity to the eldership, he might have glanced at my "Compendium." Lately revised, without the alteration of a word on the subject. That book commends the eldership as an indispensable element in our economy, and represents the author's views to-day on the several aspects of the question discussed. I cannot object to Brother Hamilton's zeal for the office, but I must say that his method and spirit do not strike me favorably. If he is anxious to run against me on my book, let him come out like a man, and we will try to beat it; but his committing me to what I never endorsed, and "making faces" at my back, is not pleasant.

Brooklyn, N. Y., March 21, 1876.

SUNDAY DESECRATION AT THE CENTENNIAL EXPOSITION.

The Boston Journal of Commerce, in its issue of the 25th of March, has the following on the subject of opening the Centennial Exhibition on the Sabbath. It is from the regular correspondence of that paper, Mr. Anthony Watson Atwood:—

"The Sunday Question is formidable, and which ever way it is decided, the Centennial Commission will be ironed out flat. Their position is not enviable. A manager told me, the other day, he would open his theatre for two performances on Sunday if the Commission opened their doors. I do not wonder at religious people trembling at the prospect before them. The wedge once entered, down goes the Sabbath of the American Christian. I am not saying this in any sort of a partisan sense, for I am not given to that sort of thing, but it is well for religious people to look this matter squarely in the face.

"The press of Philadelphia, and everywhere else for that matter, is divided upon this subject. The foreign influence is determined in favor of opening the doors; the American element says open and shut. The former of the latter stands for the class of persons who represent the low strata, and the latter of the latter the best classes. Once open the exhibition on Sunday, and forever will license be licentious in this city, and from this influence will be centrifugal, extending over the continent at large. I think there is no dodging this conclusion. Sad will be the day when any city allows its theatres to invite Sunday visitors. Already a German variety show on Third Street, insults the best elements of Philadelphia, and the weak-kneed Mayor, afraid of the German vote, dare not enforce the law, to his shame be it said. One cannot say that theatrical managers are illogical in concluding that if one show is open, they have a right as well to be; for they have a right. The religious and moral classes are doing but little to stop the affair, and if they did all they could it would not be much, for a politician in this world, though he may be the vilest of men, is the ruling influence.

"The Centennial Commission is not a highly religious body of gentlemen. They are powerless, because they say they are, not at all because they need be. They talk of 'pressure,' and I doubt whether one third of them will dare vote against the desecration of Sunday. If they know what their command will entail upon the United States of America, they will put their foot flat upon the measure, now and for all the time. If they vacillate they are gone; and then, to think of the train of evil following in the wake. I hesitate not to say that the bagmains in this city, known as 'Variety Theatres,' are ruining more boys than all the Sunday-schools of the city can reform. These exhibitions are frequently shameful in the extreme, and at eleven and twelve o'clock at night to see boys of six and eight years of age crowding their galleries, when they ought to be at home, is a picture to which these Centennial Commissioners cannot afford to become the background. What are the American people coming to, let the disgrace of high officials attest, and that the generations coming after will sink still lower in moral turpitude, let the influences of these amusements deny.

"I do not know what the sense of the people is upon this question of opening the Exposition on Sunday, but I know very well what one man's vote would be, if he had one among the voices of those Commissioners; neither would he care for the blackest ink from the blackest of journalists the world over. I am not arguing the religious character of Sunday, nor the responsibility of man for its observance; but the Americans want a check, they are driving too fast; one day in seven man must rest, or, like the French nation, die before fairly started in life. That day of rest is Sunday, and now comes up the question: Are the people of the United States willing to have their day of rest broken up and destroyed by the rabble, greedy for gold, at the cost and sacrifice of Sunday; a day, the feature and pride of the Republic; a day the observance of which has made the people what they are, and has done more to prolong life than all other influences combined?"

"EDUCATING PROBATIONERS."

Mr. Editor: In the HERALD of March 9th, over the signature of "E.," I noticed a very timely and suggestive article on the subject of "Educating Probationers," and I think no one of any considerable observation and experience, as a Methodist pastor, for instance, can fail to appreciate the facts stated, and the suggestions offered. But the truth is a comparatively large

proportion of those who become probationers are converted to God in country Churches and small societies, through the ministry and labors of men whose salaries are small, and who find it exceedingly difficult to meet their necessary family expenses without furnishing a circulating library for the use of converts, and members of the Church.

This leads me to suggest the propriety and wisdom the Churches would manifest if each one, large or small, both in the city and the country, would appropriate, or raise by subscription or contribution, twenty-five dollars, more or less as may be necessary, to supply those books the brother mentions, and such others as are best adapted to give to the young converts the specific instructions and encouragement they most need, in order to prepare them for the activities and responsibilities of the Christian life. Let there be several copies of the same work, and let them be entirely in the care, and under the control of the pastor, so that he can at any time place his hand on the book adapted to any particular case. I am quite sure that any live and godly pastor will be willing to catalogue and number them, and keep them circulating where they would be likely "to do the most good;" and he will certainly find such an instrumentality a great help in securing his harvest, and gathering in and saving to the Church the fruit of his toil and prayers. I have at times been greatly mortified at seeing men elected officers in the Church, who, though not lacking in general intelligence and social position, were positively ignorant of the peculiar doctrines and economy of Methodism. Let the plan suggested be generally adopted in our Churches, and new members, at least, would soon be able to give an intelligent reason why they are Methodists, and also, "of the hope that is in them, with meekness and fear." Try it, brethren!

Somerville, March 23, 1876.

"There can be no true bond among the wicked." This is illustrated by the story of the three German robbers. Having acquired by various atrocities a valuable booty, they agreed to divide their spoil and retire from so dangerous a vocation. When the day arrived which they appointed for this purpose, one of them was despatched to a neighboring town to purchase provisions for their carousal; the other two, in his absence, agreed to murder him on his return, that they might come in for a half of the plunder instead of a third. They did so, but it did not benefit them, for after partaking of the feast which he had procured, they found that their comrade had previously poisoned the provisions in order that he might take all of the spoil, and the three were afterwards all found dead together.—Lacan.

A brother, who had fallen into darkness and discouragement, was staying at the same house with Dr. Finney over night. He was lamenting his condition, and Dr. Finney, after listening to his narrative, turning to him with his peculiar, earnest look, and with a voice that sent a thrill through his soul, said, "You don't pray! that is what's the matter with you. Pray—pray four times as much as you ever did in your life, and you will come out." He immediately went down to the parlor, and taking the Bible, he made a serious business of it, stirring up his soul to seek God as did Daniel, and thus he spent the night. It was not in vain. As the morning dawned, he felt the light of the Sun of Righteousness shine upon his soul. His captivity was broken; and ever since he has felt that the greatest difficulty in the way of men being emancipated from their bondage is, that they "don't pray."

Our Book Table.

THE LIFE, LETTERS AND JOURNALS OF GEORGE TICKNOR. Two vols., octavo, pp. 524, 532. Boston: James R. Osgood & Co. It very rarely occurs that, within a few weeks of publication, so large and expensive a work reaches its second edition. But this very interesting record of the long, studious, prominent, and very happy life of an excellent and prosperous man, and one of the leading literary scholars of his country and his times, is already before the public in a second edition, and is enjoying a very lively demand. There are many things which conduce to the interest of these admirable volumes. Mr. Ticknor's active life covers the whole literary history of our country, and his memoirs exhibit the progress of liberal culture, scholarship, and authorship, from the opening of the present century, until 1870. His social position and opportunities gave him a familiar acquaintance with all the chief men of the country. His very happy pictures and reminiscences of the immediate successors of Washington, and of some of the leading members of Congress, are particularly entertaining. His early European tour, and connection with the University in Göttingen, brought him into acquaintance with the principal British writers of the first of the present century; such as Byron, Campbell, the elder Disraeli, Sir Humphrey Davy, etc., and the noted German professors of philosophy, science, and the languages. His letters, written to his father and friends, are remarkably entertaining and instructive. This leads us to speak of the character of the work itself. His papers were entrusted by his warm friend, Mr. Ticknor, into the hands of Mr. George S. Hillard, to be prepared for the press, and the first ten chapters were completed, when a serious attack of disease prevented Mr. H. from finishing his task. The cultivated wife and daughter of Mr. Ticknor undertook its completion, and the success of the work has fully justified the wisdom of the course they have taken. Like the best modern models of biography, where the materials, as in this case, are abundant, the work is largely an autobiography. Mr. Ticknor both kept, from time to time, a diary, and wrote full descriptive letters during his visits abroad, carrying on,

also, an exceedingly valuable correspondence with his many friends in both continents upon current affairs. His account of his studies, and of his preparations in the prosecution of his chief literary work, that upon "Spanish Literature," forms an interesting chapter. His lively interest in affairs until the last, and his very wide familiarity with the chief topics under discussion in the civilized world, kept his observation fresh and rich until the close of his life. Few men were more favored; born to comfort, and even affluence, in a cultivated home, his mind wisely and fully developed by the training of the best schools and the society of the most intelligent people, with a pleasant and not exacting profession, and with literary work to absorb his time without pressing him with wearying claims, living in elegant ease to the last, in the city that he loved and which honored him, his years protracted, and largely free from physical pain—he was indeed quite an exceptional mortal. His book bears on its pages the sunshine and substantial enjoyment that marked his subject's career. The work was in entire harmony with his life. He simply ceased to live; so quietly did life ebb away that the first step of death could hardly be discerned. He fell asleep in the midst of the treasures of his beautiful home, and in the presence of his loving family. It is difficult to lay these stately volumes aside after they are once taken in hand. They will remain as his most conspicuous monument, next to the noble Spanish library he gave to his native city.

OUTLINES OF THE RELIGION AND PHILOSOPHY OF SWEDENBORG, by Theophilus Parsons. Boston: Roberts Brothers, 16mo, 218 pp. It should rather be entitled this little manual "The Philosophy of Religion, as received and interpreted by Emanuel Swedenborg." It bears all the marks of Professor Parsons' legal discrimination, carefulness, precision of statement, and pellucid clearness of style, with the evident marks of a devout and unhesitating acceptance of the teachings of the remarkable Swedish philosopher. Professor Parsons affirms that "no intelligent receiver of the truths taught by Swedenborg regards him as inspired, or considers his writings as superseding or equal to the Bible." He was simply endowed, he thinks, with higher faculties, and saw farther into the spiritual world than other men, and his revelations are only to be received as they accord with the higher reason, and administer to our spiritual life. The work is in entire harmony with the subject-matter considered, such as God, matter, creation, origin of sin, human freedom, revelation, incarnation, and redemption, we yield a ready concurrence, and are particularly struck with the Professor's treatment of modern materialism. It is gratifying to have, in so narrow a compass, authentic and clear statements of the theological and soteriological views of the New Church.

Carter & Brothers publish a fresh (from the seventeenth London) and beautiful edition of Rev. Charles Bridges' EXPOSITION OF PSALM CXIX., as illustrative of the character and exercises of Christian experience. This volume of practical exegesis has long been a religious claim. It will be welcomed in its present inviting form.

The study of art in its various branches is claiming with us already a large class of students. Just now architecture is enjoying quite a generous opportunity in our literature. It is an eminently practical study. The comfort, as well as beauty and picturesque of our homes and of our towns, depends upon an apprehension of its laws. The great popular writer upon this theme is the Frenchman, Viollet-Le-Duc. Already three of his entertaining and valuable illustrated books have been republished by James R. Osgood & Co.—"The Story of a House," "Annals of a Fortress," and "Discourses on Architecture." Now comes a fourth—a very handsome octavo, with numerous illustrations—entitled THE HABITATIONS OF MAN IN ALL AGES. The translation has been made by Benjamin Bucknall, an architect. The French artist shows the probable original dwellings of the great families of man, and how the early structure and peculiar materials, in some form, reappeared in the final and elaborate architecture of more cultured ages. It is a curious, very suggestive, and instructive volume, and makes an important, preliminary text-book in the scientific study of architecture.

Henry Hoyt publishes a very handsome, small quarto of Easter poems, illustrated with small and beautiful cuts, entitled NOW IS CHRIST RISEN. It is edited by L. W., and is gracefully introduced by a few appreciative sentences from the pen of Bishop Benj. H. Paddock. The selections of hymns of comfort and hope are appropriate to the morning of the Resurrection, and will bear solace to wounded hearts, and will be selected with good taste, and from a wide field.

Lockwood, Brooks & Co. publish another volume of the same size and character, entitled EASTER HYMNS, compiled by J. E. C. Chapman, and are introduced by Rev. Dr. J. T. Coolidge. The selections are varied and excellent; rather more jubilant than the previous volume we have noticed.

Russell H. Conwell, esq., has issued in a book form his popular lecture, considerably enlarged, upon WOMAN AND THE LAW. The volume is a thorough comparison of the rights of men with those of women. This little volume is an instructive addition to the increasing literature upon a question that will continue to be discussed until it is settled upon the principles of exact and eternal right. B. B. Russell, 55 Cornhill, publishes the volume.

Robert Carter & Brothers publish a new and cheap edition of that delightful old religious classic, Rev. Thomas Boston's CROOK IN THE LOT, in which is happily set forth by many powerful illustrations, both Scriptural and providential, the way the sovereignty and wisdom of God are displayed in the afflictions of men, and their deportment under them. It will bear an often and careful reading.

ON THE ROAD TO RICHES has a paper cover, but is an excellent little book. Its chapters are valuable and suggestive hints to clerks and young business men how to labor, virtuously, and surely to get on in life. It is a very wholesome tract. Published by T. J. Brown, Eager & Co., Toledo, Ohio.

THE ARABS AND THE TURKS. Their Origin and History. By Edson L. Clark, member of the American Oriental Society. Boston: Congregational Publishing Society. The writer, who seems quite familiar with the literature of his theme, gives a compendious and interesting history of the present chief nationalities in Western Asia—the Saracenic tribes and their descendants, and the Ottomans. For our young people it will awaken fresh interest in the missionary Empire. It is an admirable addition to the youths' and adults' Sabbath-school library.

LETTER FROM WASHINGTON.

The glorious revival of which I wrote you is still progressing, and the interest is increasing rather than diminishing. The Spirit of the Lord has been poured out upon Churches of all denominations, and there is a general response given with true Christian earnestness to the call of Messrs. Hammond and Bentley for help. Never in the history of this city has there been such a deep work of grace carried on throughout its length and breadth.

Last night the gathering in the Congregational Church was one of the largest yet assembled. Among the important persons seated on the platform were Postmaster General Jewell, and the Honorable William E. Dodge, of New York. Ministers from nearly every Church in the city were there, and spoke of what was being done in their respective charges. Rev. Dr. Newman spoke of the work that was in progress in his Church, and said that in conversation with the business men of the city, he found their hearts softened, and that they were willing to accept the truth.

Mr. Dodge said he was glad to attend such a gathering, and shake hands with his friend, Mr. Hammond. For fifty years he had been connected with revivals, and felt thankful that God was sending His truths all over the land, and scattering sin and superstition. He had never before seen such a sight in Washington, and was confident that if as earnest, working Christians we were to go forth to speak to men, we would find them willing to meet us, and ready to talk freely upon the plan of salvation.

The Postmaster General made no remarks, but the presence of such men has a mighty influence upon people generally. Mr. Sunderland, who has been transferred to the Wyoming Conference, arose and made a confession. He said when the subject of inviting Mr. Hammond to the city was first discussed, he opposed the measure, not because he objected to his manner of preaching, or his modes of evangelization, but for reasons personal to himself, and local to the community. He felt, then, that Christians were not ready for a revival; they had the work of self-examination to perform, and stumbling-blocks were to be removed. His objections were overruled, and the revivalist was invited here and came. In spite of all the difficulties which presented themselves, a great work had been commenced, which was now being rapidly carried forward, and he arose to ask the audience if they were willing to allow Mr. Hammond to leave the city. He believed that God was using him as an instrument for good, and he felt there was no place on the face of the earth where more good could be accomplished than in this city. On his own responsibility, then, he would take the vote of the assembly as to whether he should go or stay. On the question being put, the vast audience rose to a unit.

This morning the Bible reading was held in Dr. Newman's church, and was unusually interesting.

The Christian World.

MISSIONARY DEPARTMENT.

*All the earth shall be filled with the glory of the Lord."—NUM. XXIV.

BY REV. R. W. ALLEN.

SAFE ARRIVAL.—The company of missionaries recently sent our India Mission arrived in safety, and have entered upon their work. Rev. Wm. E. Newton, one of the number, thus writes to the *Pittsburgh Christian Advocate*:

"We were received enthusiastically and Methodistically at Bombay. Brother Robbins came aboard to assist us to our stopping-place at Brother Morris'. Space forbids a description of this meeting with dear Christians. Our good Brother Mansell came among us and took Sister Benshoff, almost perforce, to a different home, and Sabbath evening, in Falkland Roads Hall (one of our places of worship), at 5-1-2 o'clock P. M., they were made one. Monday, December 20, they went on their way rejoicing. Sister Goodwin joined her husband on Tuesday, the 21st. Brother Blackstock was appointed to the Bombay work; Brothers Nichols and Lee to Calcutta; Brother Wheeler to the northern part of India, in the regular native work; and the writer found his lot cast in Madras, eight hundred and sixteen miles southwest of Bombay. I arrived at my charge Thursday, December 23; found my co-laborers, Brothers Hard and Shaw, with other fellow-workers, working earnestly for the Master, with marked results. We earnestly ask those whose prayers followed us and guaranteed to our company a safe journey, to remember us at the throne of grace daily. All our missionary brethren speak hopefully and cheerfully of our mission-work at present. Brother Taylor is almost idolized by the hundreds of souls whom he brought to Jesus. They pray for his early and safe return."

OUR WORK IN JAPAN.—The *Chinese Recorder* contains a very interesting letter from the Rev. John Ing, Professor in a Japanese literary institution at Hirasaki. We extract the following:—"Fourteen young men, Japanese students in the English department, were baptized in our own dwelling. Half a dozen or more others are awaiting baptism. It affords us great pleasure to be able to add that these young men, aged between 13 and 22, have given most ample evidence of their sincerity in the profession of faith in Christ. Several of them have been persecuted by parents and others; and we have heard of but one who has been at all shaken by

these things, and he seems now about recovered from the effect. Some of these young men are already doing work as evangelists in the neighboring villages. I may say we have never seen their zeal and tact in the work of the Master surpassed, and rarely equalled. They are most industrious students of the Bible, and their future, as we see it, is peculiarly a bright one."

A NEW MISSION.—The Presbyterian Church, in Scotland, has determined on establishing a mission near Lake Nyassa. It is a great, noble undertaking. The first party sent out is under the leadership of Lieut. E. D. Young, of the royal navy, who writes that, with the aid of 650 carriers, they have transported the steamer Hala above the Murchison cataracts. They were received with demonstrations of delight by the natives of the Makolo villages, who gave them every assistance. These poor people regard the English as their deliverers and protectors from the slave-hunters.

FIJI.

The fruits of the Fijis did not equal my expectations. So much is written about tropical fruits that I expected to find oranges in every corner, pine-apples as plentiful as English blackberries, and other descriptions of luscious fruits to be had for the trouble of plucking. Cocoa-nut palms certainly are plentiful, and a very beautiful appearance is presented by some of the small and level islands, on which they stand thick almost as hop-poles in a Kentish garden. It is a curious sight to see a native, disdaining the use of a cord or implement of any kind, deliberately walk up a tree-stem, tall, smooth, and straight as a ship's mast, as rapidly and easily as a bricklayer mounts a ladder. Bananas, too, abound for those that like them. Of oranges and lemons I saw more in Auckland and Ouehanga than in any of the islands I visited; and, on the whole, I should think we made a sorry bargain were we to change our apples, gooseberries, currants, and potatoes for all the fruits and vegetables the Fijis can produce.

Insects, small and fierce, gigantic and voracious, are numerous beyond imagination. Mammoth spiders hang from every tree; cockroaches, any one of which would be esteemed a Goliath by his New Zealand brethren, invade houses by hundreds, and eat everything, from the binding of a book to the ears of an unwary sleeper. Such a nuisance do they become that our mission schooner *Jubilee* has to be sunk at intervals to secure their destruction. Centipedes—less dangerous, but a thousand times more numerous than they are in the Australasian colonies—creep into boots, hide in ornaments, nestle in boxes or pockets, or stow themselves beneath pillows, while flies that carry their proboscis straight out like a ship's bowsprit, and bite until blood is drawn, are far more troublesome than even the energetic mosquitoes. Commercially, things are not prosperous in the islands, nor is there much prospect of their becoming so until the sugar manufacture becomes a decided success. Meanwhile scores, if not hundreds, of Europeans would gladly escape from the islands if they could; but, unable to realize on the property they possess, they must needs remain, and hope for brighter days. The newly-appointed Governor is said to have expressed an opinion that he could almost have taken the census of the European population of the colony by the applications he had received for Government situations.

In company with the Rev. Messrs. Langham and Wylie, I visited the ex-king Cakobau, an intelligent, kindly old man, respected alike by natives and Europeans for his consistent Christian life. We found him sitting on the floor of a rush-mat hut, cowering over the fire, his attendants being seated at a respectful distance. When we engaged in prayer at the close of the visit, the responses of king and courtiers would have done credit to a Yorkshire Methodist prayer-meeting. I should mention, perhaps, having visited the lovely island of Viava, rendered sacred by the holy labors of John Hunt, whose mortal remains rest there, in company with those of the Rev. John Polgase. Nothing could exceed the beauty of this isle, where Mr. and Mrs. Lindsay now live. The royal isle of Bau, scene of Fiji's chief atrocities, is but a few miles distant, and as I strolled across it on a lovely moonlight evening, listening to the songs and merry shouts of children at play beneath the very shadow of a tree whose trunk is scarred with notches that were cut to form a record of the number of victims slain for horrible feasts, I could but give thanks for the wondrous works which tell the nearness of God's name. Fiji is full of interest, its missionaries and other friends were very kind, yet New Zealand never seemed to have greater advantages than when contrasted with the islands.—*Missionary Notes.*

THE REVIVAL.

Whether such a revival does harm or good, is one of those questions which are often put about movements on a great scale without much reflection as to what they really mean. What is meant by "good" and what by "bad" in such a connection? If we mean, Does the revival really "revive" the people affected by it? there cannot be any doubt that it does. The question in this form is very much like asking whether the women's whiskey crusade in the West in 1874 left the West at the end as drunken as at the beginning. The success of a moral or religious revival must be its own best proof. But if we ask whether the revival has, on the whole, improved the tone of those affected by it, we must ask what it at-

tempted to do for them. Now, Messrs. Moody and Sankey's attempt has simply been to arouse an interest, and belief in the efficacy of religion—not any particular kind of Christianity, but of Christianity itself; and it is utterly beyond belief that this can do one any harm. We have no hesitation in saying that any father of a family, no matter of what sort, may risk himself, and his wife, and his children, and his maid-servant, and his man-servant, and the stranger within his gates at the Hippodrome, without fear of the result. They may not be edified, but they certainly cannot be harmed. There is only one type of person likely to be injured by Messrs. Moody and Sankey, and that is the type which from time immemorial has got little good out of any kind of religious services: we mean the character known to the religious as the "scuffer." But the scuffer will always scuff, whether in there is anything to scuff at or not, and his scuffling makes but little difference in the long run.—*Nation.*

RELIGIOUS ITEMS.

Dr. Fuller, of the *Methodist Advocate*, replies to Dr. Sumner's review of Dr. Whedon's review of Dr. Myers' Disruption, and quotes from the *South-eastern Advocate* the following item, reported by Dr. Myers, as a part of the record of the General Conference of the Methodist Episcopal Church, South: "The item recommending that the geographical limits limiting the boundaries of the Methodist Episcopal Church, South, be abrogated, was adopted." The "Plan," has gone to the winds, or somewhere else—what is the use of trying to find it?

The Rev. Mr. Murray says in the *Golden Rule*: "The sweetest book in all the world, if properly read, is the Bible. Its leaves are as fragrant as a bed of violets in full bloom. Read formally, read simply from habit, or read by one who seeks to bolster up preconceived notions, little good can come to one from the reading. But if the soul of the reader hungers after truth pure and simple; if the heart receives its promises lovingly, as one receives the kiss of affection; if the mind regards its statements reverentially, it becomes to one who reads it, the Book of books. To appreciate it, you must read it not as a student, but as a worshiper; not as a scholar merely, but as a disciple."

The *New York Evangelist* contains an extract from a private letter written by a missionary in Bulgaria, giving an account of serious trouble in that country, growing out of the oppressive Turkish rule. Some of the Bulgarians rebelled, and it has created excitement and trouble. The Bulgarians are oppressed, but remonstrance against the oppressive government is useless.

The Chicago Preachers' Meeting is discussing the question—What shall be done by the Churches to arrest the indulgence of their members in worldly amusements? Would not something of the kind be appropriate for the consideration of the Boston Preachers' Meeting?

In the *Western Christian Advocate*, of the 16th inst., two thousand accessions to the Methodist Episcopal Church are recorded.

A great revival is progressing in the University of Wooster, an institution under the control of the Ohio Synods of the Presbyterian Church.

The venerable Dr. Goodale, of the Presbyterian Church, referring to the general revival interest throughout the country, inquires, through the *New York Evangelist*, "Why should the work cease?" We ask, why?

The Church of Mr. Spurgeon has 4,878 members, and yet it is not unwieldy, for all the members are Christian workers.

The *Baptist Weekly*, which, by the way, is one of the most sprightly, sunny papers on our exchange list, reports in its last issue, a large number of baptisms and conversions.

"Pray for the Holy Spirit," a work just from the press of A. D. F. Randolph & Co., should be read by every Christian—a book for the times.

Prof. Austin Phelps, of Andover Theological Seminary, advocates the union of Congregationalists and Presbyterians in this country—why not?

Second edition of Dr. Patton's book on "Prayer and its Remarkable Answers," is issued. A remarkable book. Eben Shute, Boston, publisher.

A great work of grace is progressing in Louisville, Ky., under the labors of Rev. A. B. Simpson. It is proposed to erect a building which will accommodate 15,000 people.

Among the converts recently received in the Church, Lancaster, Pa., was an actor who has decided to study for the ministry.

The Chinese Christians in Charleston, British Guiana, have recently dedicated a house of worship.

The Rhode Island Senate has voted to appropriate \$10,000, so that the State may be properly represented at the Centennial.

The Minnesota House of Representatives passed a vote by a large majority to allow women to vote on all questions pertaining to the public schools.

The trustees of the East River Bridge want more money, and they call on New York for \$500,000, and on Brooklyn for \$1,000,000. They will get it.

Dr. John Hall's Church, the Fifth Avenue, New York, contributed at their annual collection \$30,000 for domestic, and \$34,500 for foreign missions.

Rev. G. F. Pentecost has a forcible and an instructive article in the *Independent* on the withdrawal of the Rev. Dr. Behrens from the Baptist communion. According to Mr. Pentecost, the war is to go on, and as the Baptist Church is Congregational in its government, what can close communion Churches do about it?

Within the last five years seven hundred Buddhist temples in Japan have been converted to other uses than worship. A good sign.

In the great revival which has been progressing for some time at Dover, Del., 124 persons have been added to the Methodist Episcopal Church.

The revival in New York, under Moody and Sankey, is very powerful—making a strong impression on the city.

Rev. J. W. Hamilton gives "The Presiding Eldership Historically," in the *Western Christian Advocate*.

The Oxford University authorities have resigned not to accept Max Müller's resolution, but to appoint a deputy.

Great Britain subscribed for foreign missions in 1874, £1,000,199.

Commercial.

BOSTON MARKET. WHOLESALE PRICES. April 4, 1876.

FLOUR—Superfine, \$4.50 @ 4.60; extra, \$4.50 @ 4.60; No. 1, \$4.50 @ 4.60; No. 2, \$4.50 @ 4.60; No. 3, \$4.50 @ 4.60; No. 4, \$4.50 @ 4.60; No. 5, \$4.50 @ 4.60; No. 6, \$4.50 @ 4.60; No. 7, \$4.50 @ 4.60; No. 8, \$4.50 @ 4.60; No. 9, \$4.50 @ 4.60; No. 10, \$4.50 @ 4.60; No. 11, \$4.50 @ 4.60; No. 12, \$4.50 @ 4.60; No. 13, \$4.50 @ 4.60; No. 14, \$4.50 @ 4.60; No. 15, \$4.50 @ 4.60; No. 16, \$4.50 @ 4.60; No. 17, \$4.50 @ 4.60; No. 18, \$4.50 @ 4.60; No. 19, \$4.50 @ 4.60; No. 20, \$4.50 @ 4.60; No. 21, \$4.50 @ 4.60; No. 22, \$4.50 @ 4.60; No. 23, \$4.50 @ 4.60; No. 24, \$4.50 @ 4.60; No. 25, \$4.50 @ 4.60; No. 26, \$4.50 @ 4.60; No. 27, \$4.50 @ 4.60; No. 28, \$4.50 @ 4.60; No. 29, \$4.50 @ 4.60; No. 30, \$4.50 @ 4.60; No. 31, \$4.50 @ 4.60; No. 32, \$4.50 @ 4.60; No. 33, \$4.50 @ 4.60; No. 34, \$4.50 @ 4.60; No. 35, \$4.50 @ 4.60; No. 36, \$4.50 @ 4.60; No. 37, \$4.50 @ 4.60; No. 38, \$4.50 @ 4.60; No. 39, \$4.50 @ 4.60; No. 40, \$4.50 @ 4.60; No. 41, \$4.50 @ 4.60; No. 42, \$4.50 @ 4.60; No. 43, \$4.50 @ 4.60; No. 44, \$4.50 @ 4.60; No. 45, \$4.50 @ 4.60; No. 46, \$4.50 @ 4.60; No. 47, \$4.50 @ 4.60; No. 48, \$4.50 @ 4.60; No. 49, \$4.50 @ 4.60; No. 50, \$4.50 @ 4.60; No. 51, \$4.50 @ 4.60; No. 52, \$4.50 @ 4.60; No. 53, \$4.50 @ 4.60; No. 54, \$4.50 @ 4.60; No. 55, \$4.50 @ 4.60; No. 56, \$4.50 @ 4.60; No. 57, \$4.50 @ 4.60; No. 58, \$4.50 @ 4.60; No. 59, \$4.50 @ 4.60; No. 60, \$4.50 @ 4.60; No. 61, \$4.50 @ 4.60; No. 62, \$4.50 @ 4.60; No. 63, \$4.50 @ 4.60; No. 64, \$4.50 @ 4.60; No. 65, \$4.50 @ 4.60; No. 66, \$4.50 @ 4.60; No. 67, \$4.50 @ 4.60; No. 68, \$4.50 @ 4.60; No. 69, \$4.50 @ 4.60; No. 70, \$4.50 @ 4.60; No. 71, \$4.50 @ 4.60; No. 72, \$4.50 @ 4.60; No. 73, \$4.50 @ 4.60; No. 74, \$4.50 @ 4.60; No. 75, \$4.50 @ 4.60; No. 76, \$4.50 @ 4.60; No. 77, \$4.50 @ 4.60; No. 78, \$4.50 @ 4.60; No. 79, \$4.50 @ 4.60; No. 80, \$4.50 @ 4.60; No. 81, \$4.50 @ 4.60; No. 82, \$4.50 @ 4.60; No. 83, \$4.50 @ 4.60; No. 84, \$4.50 @ 4.60; No. 85, \$4.50 @ 4.60; No. 86, \$4.50 @ 4.60; No. 87, \$4.50 @ 4.60; No. 88, \$4.50 @ 4.60; No. 89, \$4.50 @ 4.60; No. 90, \$4.50 @ 4.60; No. 91, \$4.50 @ 4.60; No. 92, \$4.50 @ 4.60; No. 93, \$4.50 @ 4.60; No. 94, \$4.50 @ 4.60; No. 95, \$4.50 @ 4.60; No. 96, \$4.50 @ 4.60; No. 97, \$4.50 @ 4.60; No. 98, \$4.50 @ 4.60; No. 99, \$4.50 @ 4.60; No. 100, \$4.50 @ 4.60; No. 101, \$4.50 @ 4.60; No. 102, \$4.50 @ 4.60; No. 103, \$4.50 @ 4.60; No. 104, \$4.50 @ 4.60; No. 105, \$4.50 @ 4.60; No. 106, \$4.50 @ 4.60; No. 107, \$4.50 @ 4.60; No. 108, \$4.50 @ 4.60; No. 109, \$4.50 @ 4.60; No. 110, \$4.50 @ 4.60; No. 111, \$4.50 @ 4.60; No. 112, \$4.50 @ 4.60; No. 113, \$4.50 @ 4.60; No. 114, \$4.50 @ 4.60; No. 115, \$4.50 @ 4.60; No. 116, \$4.50 @ 4.60; No. 117, \$4.50 @ 4.60; No. 118, \$4.50 @ 4.60; No. 119, \$4.50 @ 4.60; No. 120, \$4.50 @ 4.60; No. 121, \$4.50 @ 4.60; No. 122, \$4.50 @ 4.60; No. 123, \$4.50 @ 4.60; No. 124, \$4.50 @ 4.60; No. 125, \$4.50 @ 4.60; No. 126, \$4.50 @ 4.60; No. 127, \$4.50 @ 4.60; No. 128, \$4.50 @ 4.60; No. 129, \$4.50 @ 4.60; No. 130, \$4.50 @ 4.60; No. 131, \$4.50 @ 4.60; No. 132, \$4.50 @ 4.60; No. 133, \$4.50 @ 4.60; No. 134, \$4.50 @ 4.60; No. 135, \$4.50 @ 4.60; No. 136, \$4.50 @ 4.60; No. 137, \$4.50 @ 4.60; No. 138, \$4.50 @ 4.60; No. 139, \$4.50 @ 4.60; No. 140, \$4.50 @ 4.60; No. 141, \$4.50 @ 4.60; No. 142, \$4.50 @ 4.60; No. 143, \$4.50 @ 4.60; No. 144, \$4.50 @ 4.60; No. 145, \$4.50 @ 4.60; No. 146, \$4.50 @ 4.60; No. 147, \$4.50 @ 4.60; No. 148, \$4.50 @ 4.60; No. 149, \$4.50 @ 4.60; No. 150, \$4.50 @ 4.60; No. 151, \$4.50 @ 4.60; No. 152, \$4.50 @ 4.60; No. 153, \$4.50 @ 4.60; No. 154, \$4.50 @ 4.60; No. 155, \$4.50 @ 4.60; No. 156, \$4.50 @ 4.60; No. 157, \$4.50 @ 4.60; No. 158, \$4.50 @ 4.60; No. 159, \$4.50 @ 4.60; No. 160, \$4.50 @ 4.60; No. 161, \$4.50 @ 4.60; No. 162, \$4.50 @ 4.60; No. 163, \$4.50 @ 4.60; No. 164, \$4.50 @ 4.60; No. 165, \$4.50 @ 4.60; No. 166, \$4.50 @ 4.60; No. 167, \$4.50 @ 4.60; No. 168, \$4.50 @ 4.60; No. 169, \$4.50 @ 4.60; No. 170, \$4.50 @ 4.60; No. 171, \$4.50 @ 4.60; No. 172, \$4.50 @ 4.60; No. 173, \$4.50 @ 4.60; No. 174, \$4.50 @ 4.60; No. 175, \$4.50 @ 4.60; No. 176, \$4.50 @ 4.60; No. 177, \$4.50 @ 4.60; No. 178, \$4.50 @ 4.60; No. 179, \$4.50 @ 4.60; No. 180, \$4.50 @ 4.60; No. 181, \$4.50 @ 4.60; No. 182, \$4.50 @ 4.60; No. 183, \$4.50 @ 4.60; No. 184, \$4.50 @ 4.60; No. 185, \$4.50 @ 4.60; No. 186, \$4.50 @ 4.60; No. 187, \$4.50 @ 4.60; No. 188, \$4.50 @ 4.60; No. 189, \$4.50 @ 4.60; No. 190, \$4.50 @ 4.60; No. 191, \$4.50 @ 4.60; No. 192, \$4.50 @ 4.60; No. 193, \$4.50 @ 4.60; No. 194, \$4.50 @ 4.60; No. 195, \$4.50 @ 4.60; No. 196, \$4.50 @ 4.60; No. 197, \$4.50 @ 4.60; No. 198, \$4.50 @ 4.60; No. 199, \$4.50 @ 4.60; No. 200, \$4.50 @ 4.60; No. 201, \$4.50 @ 4.60; No. 202, \$4.50 @ 4.60; No. 203, \$4.50 @ 4.60; No. 204, \$4.50 @ 4.60; No. 205, \$4.50 @ 4.60; No. 206, \$4.50 @ 4.60; No. 207, \$4.50 @ 4.60; No. 208, \$4.50 @ 4.60; No. 209, \$4.50 @ 4.60; No. 210, \$4.50 @ 4.60; No. 211, \$4.50 @ 4.60; No. 212, \$4.50 @ 4.60; No. 213, \$4.50 @ 4.60; No. 214, \$4.50 @ 4.60; No. 215, \$4.50 @ 4.60; No. 216, \$4.50 @ 4.60; No. 217, \$4.50 @ 4.60; No. 218, \$4.50 @ 4.60; No. 219, \$4.50 @ 4.60; No. 220, \$4.50 @ 4.60; No. 221, \$4.50 @ 4.60; No. 222, \$4.50 @ 4.60; No. 223, \$4.50 @ 4.60; No. 224, \$4.50 @ 4.60; No. 225, \$4.50 @ 4.60; No. 226, \$4.50 @ 4.60; No. 227, \$4.50 @ 4.60; No. 228, \$4.50 @ 4.60; No. 229, \$4.50 @ 4.60; No. 230, \$4.50 @ 4.60; No. 231, \$4.50 @ 4.60; No. 232, \$4.50 @ 4.60; No. 233, \$4.50 @ 4.60; No. 234, \$4.50 @ 4.60; No. 235, \$4.50 @ 4.60; No. 236, \$4.50 @ 4.60; No. 237, \$4.50 @ 4.60; No. 238, \$4.50 @ 4.60; No. 239, \$4.50 @ 4.60; No. 240, \$4.50 @ 4.60; No. 241, \$4.50 @ 4.60; No. 242, \$4.50 @ 4.60; No. 243, \$4.50 @ 4.60; No. 244, \$4.50 @ 4.60; No. 245, \$4.50 @ 4.60; No. 246, \$4.50 @ 4.60; No. 247, \$4.50 @ 4.60; No. 248, \$4.50 @ 4.60; No. 249, \$4.50 @ 4.60; No. 250, \$4.50 @ 4.60; No. 251, \$4.50 @ 4.60; No. 252, \$4.50 @ 4.60; No. 253, \$4.50 @ 4.60; No. 254, \$4.50 @ 4.60; No. 255, \$4.50 @ 4.60; No. 256, \$4.50 @ 4.60; No. 257, \$4.50 @ 4.60; No. 258, \$4.50 @ 4.60; No. 259, \$4.50 @ 4.60; No. 260, \$4.50 @ 4.60; No. 261, \$4.50 @ 4.60; No. 262, \$4.50 @ 4.60; No. 263, \$4.50 @ 4.60; No. 264, \$4.50 @ 4.60; No. 265, \$4.50 @ 4.60; No. 266, \$4.50 @ 4.60; No. 267, \$4.50 @ 4.60; No. 268, \$4.50 @ 4.60; No. 269, \$4.50 @ 4.60; No. 270, \$4.50 @ 4.60; No. 271, \$4.50 @ 4.60; No. 272, \$4.50 @ 4.60; No. 273, \$4.50 @ 4.60; No. 274, \$4.50 @ 4.60; No. 275, \$4.50 @ 4.60; No. 276, \$4.50 @ 4.60; No. 277, \$4.50 @ 4.60; No. 278, \$4.50 @ 4.60; No. 279, \$4.50 @ 4.60; No. 280, \$4.50 @ 4.60; No. 281, \$4.50 @ 4.60; No. 282, \$4.50 @ 4.60; No. 283, \$4.50 @ 4.60; No. 284, \$4.50 @ 4.60; No. 285, \$4.50 @ 4.60; No. 286, \$4.50 @ 4.60; No. 287, \$4.50 @ 4.60; No. 288, \$4.50 @ 4.60; No. 289, \$4.50 @ 4.60; No. 290, \$4.50 @ 4.60; No. 291, \$4.50 @ 4.60; No. 292, \$4.50 @ 4.60; No. 293, \$4.50 @ 4.60; No. 294, \$4.50 @ 4.60; No. 295, \$4.50 @ 4.60; No. 296, \$4.50 @ 4.60; No. 297, \$4.50 @ 4.60; No. 298, \$4.50 @ 4.60; No. 299, \$4.50 @ 4.60; No. 300, \$4.50 @ 4.60; No. 301, \$4.50 @ 4.60; No. 302, \$4.50 @ 4.60; No. 303, \$4.50 @ 4.60; No. 304, \$4.50 @ 4.60; No. 305, \$4.50 @ 4.60; No. 306, \$4.50 @ 4.60; No. 307, \$4.50 @ 4.60; No. 308, \$4.50 @ 4.60; No. 309, \$4.50 @ 4.60; No. 310, \$4.50 @ 4.60; No. 311, \$4.50 @ 4.60; No. 312, \$4.50 @ 4.60; No. 313, \$4.50 @ 4.60; No. 314, \$4.50 @ 4.60; No. 315, \$4.50 @ 4.60; No. 316, \$4.50 @ 4.60; No. 317, \$4.50 @ 4.60; No. 318, \$4.50 @ 4.60; No. 319, \$4.50 @ 4.60; No. 320, \$4.50 @ 4.60; No. 321, \$4.50 @ 4.60; No. 322, \$4.50 @ 4.60; No. 323, \$4.50 @ 4.60; No. 324, \$4.50 @ 4.60; No. 325, \$4.50 @ 4.60; No. 326, \$4.50 @ 4.60; No. 327, \$4.50 @ 4.60; No. 328, \$4.50 @ 4.60; No. 329, \$4.50 @ 4.60; No. 330, \$4.50 @ 4.60; No. 331, \$4.50 @ 4.60; No. 332, \$4.50 @ 4.60; No. 333, \$4.50 @ 4.60; No. 334, \$4.50 @ 4.60; No. 335, \$4.50 @ 4.60; No. 336, \$4.50 @ 4.60; No. 337, \$4.50 @ 4.60; No. 338, \$4.50 @ 4.60; No. 339, \$4.50 @ 4.60; No. 340, \$4.50 @ 4.60; No. 341, \$4.50 @ 4.60; No. 342, \$4.50 @ 4.60; No. 343, \$4.50 @ 4.60; No. 344, \$4.50 @ 4.60; No. 345, \$4.50 @ 4.60; No. 346, \$4.50 @ 4.60; No. 347, \$4.50 @ 4.60; No. 348, \$4.50 @ 4.60; No. 349, \$4.50 @ 4.60; No. 350, \$4.50 @ 4.60; No. 351, \$4.50 @ 4.60; No. 352, \$4.50 @ 4.60; No. 353, \$4.50 @ 4.60; No. 354, \$4.50 @ 4.60; No. 355, \$4.50 @ 4.60; No. 356, \$4.50 @ 4.60; No. 357, \$4.50 @ 4.60; No.

NEW SUBSCRIBERS

WISHING TO TAKE

ZION'S HERALD

the balance of the year, can have it until January, 1877, for Two Dollars, including postage.

During the next few months matters of special interest will appear in its columns. The New England Conference commences its session in Lowell, April 5, and the Providence, New Hampshire, Vermont, Maine and East Maine Conferences immediately follow. The General Conference convenes in Baltimore, May 1st, and it will probably be a session of unusual interest. A full report of all these Conferences will appear in ZION'S HERALD, which of itself will be worth more than the price of the paper to every intelligent Methodist reader.

Will the ministers please mention our offer to their Churches, that all may have an opportunity to subscribe.

ZION'S HERALD.

THURSDAY, APRIL 6, 1876.

As we go to press the New England Conference opens its seventy-seventh session in the Central Methodist Episcopal Church, Lowell. Bishop Simpson is to be its president, and Bishops Wiley and Haven are expected to be present to assist him. There are some 258 members, with ten visitors, at least, to be provided for, and it is no small burden for the Churches to make the adequate provisions for so large a body. Our Churches in Lowell, however, are large and compact, and in no place in the State can the Conference be more readily or conveniently provided with temporary homes, or find a more generous welcome. We remember with pleasure the several sessions that have been held during the last thirty-five years in this city. Some of them have been occasions of remarkable interest. Many of the most conspicuous actors in them, Bishops and preachers, have passed on to that higher convocation.

"Where congregations never break up, And Sabbaths never end." Our Conference is one of the fullest in the body, in that it has upon its list so many more names than appointments. There is a powerful gravitation in this direction from the extremities of New England. A good, lively, strong, centrifugal motion might be a blessing to the Churches without and to the ministers within. The finest uses of our Bishops are discovered in meeting just such an exigency as the present—finding in the great field—which is the whole country—appropriate places of service for our superabundant laborers gathered in a particular locality. It is infinitely better to enter a broad field, even if a new and distant one, than to be cramped to death in a crowded and limited sphere. From all of which, brethren who are eagerly looking towards "modern Athens" from the extremities of the land, will be apt to infer, that the rooms here are generally occupied, save, perhaps, in the "upper stories."

The Committee having the charge of the matter have apparently made excellent arrangements for the anniversary at Conference. From the names of the speakers we judge there is every reason to expect that there will be no failure in thorough preparation for the occasion and promptness to meet the full programme of the various anniversaries. There is a corresponding obligation on the part of the members of the Conference to sustain the exercises by a punctual attendance. The halls and ante-rooms are liable, especially in these times of election for General Conference, to be remarkably popular resorts, and the anniversaries spread out their inviting lists of speakers in vain. It is not a little depressing to the speaker on such occasions to find himself deserted by his brethren. Let us keep up the *esprit de corps* of the body; above all let us stand heartily by the great interests of the Church.

Let us be generous in according to others the same freedom and honesty of opinion that we demand for ourselves. God has made us to differ. With apparently the same practical premises, equally thoughtful men are sometimes led to widely different conclusions. We must be patient in securing reform. Truth will ultimately triumph. God has ordained this; but the times and the seasons hath the Father put in His own power. To accord sincerity, and to permit all the courtesies of the Christian life to one differing in judgment, and to yield to him the same place in our estimation and support, that we would if he were entirely harmonized with us in his opinions and utterances, is a rare evidence of unselfish piety and of a Christ-like spirit.

We trust our Conference will prove a great religious blessing to the city where we meet. It is a revival year. Many of our ministers will leave a spiritual work in lively progress, as they go from their charges. The Churches in Lowell have been greatly revived. We hope the work will open afresh as so many men of God gather together, in the Master's spirit, to consider the interests of the Master's kingdom. Something will depend upon the spiritual pitch which is given to the services at first. Let us devoutly pray that a special divine blessing may rest upon the opening exercises and continue upon the Conference through the whole session.

On Wednesday last the Trustees of Boston University voted to increase the Faculty of the College of Liberal Arts by an additional Professor who will enter upon his duties next fall.

THE BOOK ROOM.

It is very natural, after discussing the branches, to follow awhile along by the side of the parent stream; having considered the Depositories, it becomes almost a logical necessity to turn our attention to the great book department of the Church.

The fact that it has held an enviable credit for more than a half century, moving quietly forward in its important field, meeting skillfully the exigencies of fire, the rupture of the Church, and all the serious periods of business depression; that it has heretofore relieved the general Church of certain heavy burdens of official salaries, and still supplies its books freely and, at least, at the average trade prices, has not entirely relieved the restlessness and earnest questioning of certain irrepresible persons as to the fact that but a very small percentage after all is made upon the large capital now invested in its business. It is well that this irritable class exists in the community. They are made for a purpose. Society would stagnate without them. And particularly in reference to these great representative interests, it is a matter of special congratulation, that the managers are periodically stirred up. There is such a tendency to monotony, routine, failure in personal inspection, and dry rot, that it is one of the providential uses of disagreeable things, of which the late Dr. Bushnell (we prefer still the solemn and tender phrase) wrote so impressively, to disturb official slumbers and make things somewhat lively around the heads of those that fill very responsible places.

The main object of the Book Concern is not to make money. If it were, instead of devoting so much time to standard works and books that must necessarily have a limited sale, it would be well for it to plunge into lighter literature, and engage in such temporarily productive business as album and diary making. Indeed, this was done for a period, and the readily apprehended reason for it is to be found in the fact that sometimes the machinery of the establishment is not fully employed by the legitimate work of the House, and therefore it is economical to work up odd hours, and scraps of leather and muslin, in the production of salable goods, which are proper enough in themselves. But this suggests in turn one of the most serious matters connected with the present condition of the establishment. We might readily admit the business wisdom of this accidental employment of the superannuated force and opportunities of the Concern; but why should the business be so conducted as to require such a farming out of its facilities? Without the slightest reflection upon any body, it is quite safe to say, that it is well-nigh impossible to conduct the business of the Concern with close economy, as it is now arranged. Any thoughtful man, at all acquainted with the incidents of such a multifarious institution as the one in New York, with its Siamese-twins extension in Cincinnati, will be ready to unite with us in saying that, if the printing of reports and circulars, the correcting of proof and altering of stereotyped plates, were all to be paid for in vouchered bills, a very large per cent. of the expense would be saved. The agents would not be able to endure the sight of the detailed accounts of this character, and would insist upon a radical change. But now, printing office, foundry, engraver's rooms, bindery, are all close at hand, with their abundant and admirable facilities. Circulars can be readily struck off, reports multiplied, and a thousand expensive conveniences can be indulged in, which would not, for a moment, be looked upon with patience, if the particular officer had to approve with his own name the bill for hours of time employed, and for material expended.

A gentleman in Massachusetts who brought a mill up from being an expense to his stockholders, to paying them a large profit, when we asked him the secret of it remarked, "It was simply the saving of the waste!" We are sure from rather more than an ordinary experience, that no printing establishment, of which the proprietor himself is not in the personal charge of his business, is managed more carefully or conscientiously than that of the Book Concern; still we are as well convinced, that its wide and generous facilities afford, through all the various denominational societies that enjoy their access to the public by means of its presses, an enormous leak to the profits of the institution.

It would be safe to say, that if all the printing were put out upon contract, a very considerable amount now published, would, at least, come more slowly to expression in type, and not a little deprive the waste basket of its contents. However valuable our material may be, especially the smaller matters—such as small books and leaflets—they can only be economically published, when the Concern that issues them is enabled to do them justice by sending them out vigorously into the channels of trade. To multiply too rapidly stereotyped plates or printed sheets, to have the successors fall like flakes and cover up almost hopelessly their predecessors out of sight, is losing both the literature and the money it costs. The wholesome restraint of having to make constant contracts for printing and publishing books, and the being confronted continually with the relative expense of every work, will not only tend to economy in securing prices, but to special earnestness in obtaining sales.

This leads us to say, that the great lack for years about the Concern has been the literary man who is now to be found in all the chief book establishments of our cities, whose whole time is occupied in placing books properly before the trade and before the reading public. Watching the movement of the reading community, he brings off from the shelves, at the right moment, the book that seems to be required, calls fresh attention to books a little forgotten, becomes familiar with the foreign market, and aids the editor of books in suggesting valuable reprints. Let such a man during the past revival year, for instance, have taken a book like Dr. Steele's "Love Enthrone'd" and secured proper notices for it in the newspapers of large towns throughout the country, and ten thousand copies might have been sold as well as three.

At the best estate, a denominational establishment, like ours, must be carried on at some pecuniary disadvantage. The necessity, which seems to be an inevitable one, for the highest religious interests of the Church, that there should be another Publishing House in Cincinnati—renders an uneconomical amount of fixed capital indispensable. If the mechanical departments of both Houses could be given up, as we have suggested, and the whole capital be used in legitimate book business, with the detailed economies that would follow in the train of such a change, and with the prudence and business talent manifested by the Agents, heretofore, we have no doubt a better balance would be made annually to appear upon the ledgers of the Concern. To the natural response, that the establishment now saves a profit upon the printing of its papers and books, and upon its stereotyping and binding, it is only necessary to answer, that the incidental and unavoidable losses would be more than a compensation for this, while, by careful contracts, all the advantages of the markets can be secured. Let not the fact be forgotten that the simple interest on the fixed capital invested in machinery and manufacturing buildings, amounting to half a million, is of itself a large income.

Whatever may be thought advisable as to modifications, in the conduct of the material business of the Church, no loyal Methodist can fail of feeling grateful to God for the great and useful work which the Book Concern has accomplished in providing a literature for our people, and in making its large catholic contributions to the religious reading of the Christian world. May this work be perpetual and annually increase in volume!

THE ITALIAN CRISIS.

The recent fall of the Italian ministry bodes no good to the country, although the King seems to accept the situation in good faith, and, like a loyal constitutional sovereign, proceeds to form a new cabinet.

The session which closed before the holidays, was marked by some quite important measures, but most of the legislation in the Italian Parliament seems to depend too much on chance or expediency, and too little on well-defined principle. This was especially the case with the policy toward the Church during the last session, a circumstance which caused its dissolution in no very good humor, and promised a stormy time on resuming the session. This has come sooner than was expected. And it came apparently in regard to some trivial and subordinate measure of political economy, whereas the real trouble was the religious questions. The Chamber has all along seemed unwilling to meet this on the floor, and it has therefore been driven to find an outlet in the press. For the last few months the liberal sheets have kept up a continual fire at the government for its milk-and-water policy toward the Church, and have at last succeeded in bringing over a body of floating voters known as Independents, against the government.

The Italians have not yet had enough Parliamentary experience to consolidate into groups with clear and tangible aims, and therefore cannot often assemble their forces to make some decisive blow and settle a fixed line of action. This fact, more than any other, has weakened their influence and produced a dissatisfaction which now rebounds on the government, though the fault lies more justly in the Chambers. The fall of the ministry is caused by a movement towards an alliance of disintegrated factions, the members of which have been disgusted at this want of a policy.

Rather a strange circumstance about the political complexion of the two Houses is the fact that the youngest men are the most conservative and the least willing to move. This is explained by the fact that the older men have passed through all the political trials of the later years, and know what their triumphs have cost, and consequently appreciate them; while the younger men simply come in to enjoy advantages which they have not helped to gain, and of which they therefore do not know the value. The democratic and republican fathers have fought for the independence of the nation with commendable courage and sacrifice, but they now proceed with their reforms in a manner so rash and often inconsiderate as to frighten thoughtful men, and endanger the triumphs already gained. For this reason the late ministry was frequently supported by factions of the House which had no real sympathy with their measures, but preferred the slow steps of the cabinet to the hasty and perhaps imprudent ones of the radical element.

Among the attempted measures that divided the Parliament into hostile,

though not well defined, factions, was that of the purchase of all the railroads by the State with a view of putting them under government control. The majority of the nation have evidently seen danger in this measure, from its likelihood to lead to a government monopoly, and to abolish the advantages of private competition. The whole question of internal improvements, and all the puzzling points of protection and free trade have been discussed sometimes with no little bitterness, to which has been added Garibaldi's famous and fanciful plans for improving the navigation of the Tiber, and making extensive alterations along its banks. These questions have so completely confused heads but little accustomed to reflect on them, that the Parliament was perhaps more displeased with itself than with the government in reality, and, therefore, threw the ministry more in a fit of general ill-humor, than from any very special cause of complaint.

But it is more than probable that the disaster will be productive of ultimate benefit to the nation, and will produce a crystallization of interests that will end in considerable change for the better. The Parliament will now doubtless be forced to adopt more decided action in regard to the Church. The effort hitherto has rather been to push aside all unpleasant questions, and do as little with the matter as possible. The nation has virtually been waiting for something to turn up in this line. It will now find it necessary to show its hand more decidedly, and control measures which have been allowed to seek their own channels. The right of suffrage will also now, without doubt, be somewhat extended; it is now far from being universal. Some of the restrictions are quite oppressive. Voters must be twenty-five years old, must pay at least forty francs of direct tax, and must be able to read and write. This latter condition seems just now to be punishing the nation for its misfortunes, for it excludes nearly two thirds of the men from the ballot-box. The liberals demand the right of suffrage at an earlier age, and for the nation an opportunity to learn to read and write before it is excluded from the privilege on account of illiteracy.

FOREIGN CORRESPONDENCE.

MR. EDITOR: I resume, though a fortnight later than I had desired and expected, my correspondence with you. My last closed with a brief reference to the decision in "the Folkestone ritual case." That was the first case that has come on for hearing since the passing of the "Public Worship Regulation Act." You are most likely aware that hitherto the administration of ecclesiastical law and discipline has been cumbersome and costly in the extreme. Even in cases of notorious and scandalous clerical immorality, the cost of proceedings against the offender, and the difficulties and delays attendant on persecution, have been so serious as in many cases to give him practical immunity. The Act of which I have spoken, which grew without doubt out of a desire to arrest the encroachments of ritualism, is designed to cheapen and expedite the course of justice in dealing with clerical offenders of whatever kind. On this the first case under the Act, therefore, unusual curiosity and interest were excited, inasmuch as it would go far to test the efficiency and probable working of the Act. The writ was brought against the Rev. Mr. Ridsdale, of St. Peter's, Folkestone, by three of the parishioners, on the ground of his persistence in certain forms and ceremonies forbidden by the rubrics of the Church of England, and tending to the promotion of superstition and idolatry. The stand before the "altar—communion-table"—with back to the congregation; the wearing of different kinds of unlawful vestments at the holy Communion; the processioning in the Church with sundry banners and devices; and the exhibition of a crucifix with full-length figure of the crucified Jesus, and of "the stations of the Cross" pictured or sculptured round the walls; these, and similar practices were called in question. The new judge of the Court of Arches gave judgment against the vicar on every important point, ordered the removal of the objectionable figures, pictures, etc., and the discontinuance of the practices complained of, and condemned the defendant in the costs of the suit. In some of the matters involved, the vicar accepted the decision of the Court, and has since acted upon it. In regard to others, he appealed to the Judicial Committee of the Privy Council; and in the meantime applied to the Court of Arches to suspend action upon its decision till the appeal should have been heard and decided in the Superior Court. Lord Penzance refused the suspension, and yesterday his judgment was confirmed by the higher tribunal, with the exception that the vicar is allowed to keep the crucifix until the case should be finally decided. Probably no ecclesiastical suit has ever been so quickly despatched; and the country has perceived, with no common satisfaction, that the new Act does give very fine security for the prompt and comparatively cheap application of discipline within the Established Church of England.

The settlement of this case was followed by strange rumors of the formation of a large party among the clergy for the promotion of reunion with Rome, on the basis of certain suggested concessions by the Papacy. It was even alleged that Cardinal Manning had undertaken to be the intermediary between these gentlemen and the Vatican, and to sustain their application before his Holiness. After circulating for some time, and obtaining pretty general credit, this odd rumor was finally contradicted; first, by a document signed by all the leading men of the most advanced ritualistic school, including Mr. Maconochie, Dr. Lee, and Dr. Littlewood; and secondly, by the Cardinal himself, who declared the story to be a fabrication from first to last. No doubt the disclaimer is true in terms; but there is so much evidence of the prevalence of Jesuitical chicanery and duplicity in both the English and Roman Churches, that one may be excused even for listening too readily to canards of this description. There is palpable proof of the presence among the beneficed clergy of the establishment of professed Jesuits acting as clergymen under Papal dispensation and license; and in such circumstances, even Mr. Whalley may be excused if he sometimes "smells a rat" where there really is none.

The Ouston-Ferry case, respecting the title of "Rev.," has been described to you. The judgment which was given in Mr. Keet's favor, and the instruction to the Court of Arches to issue a faculty for the erection of the tombstone with the proposed inscription, have now been carried into effect. Our papers of this week publish the text of the faculty issued to Mr. Keet, who, by the way, is called "the Rev. Henry Keet," with a frequency of repetition which will be as gravel to the teeth of the vicar, and of the judges—father and son—of the lower courts, whose decisions have been summarily, not to say contemptuously, reversed. Mr. Keet is empowered to erect the stone, and a certified copy of the faculty has been sent to the vicar.

You have heard how the decision in this case has been received by a small portion of the clergy whom poor Albert Smith would certainly have classified as "clerical snobs." The obscure Cornish parson who insists on being called, "So-and-so, P. P." instead of "the Rev. So-and-so," is not quite alone. The strangest instance of a like kind occurred a few weeks since at the Court dinner of one of our most wealthy city companies, or guilds. The present master of the company in question is a well-known and very earnest London Wesleyan. Among his guests on the occasion in question was a dignified clergyman—I mean one in high office, not by any means one personally dignified. The clerk of the company, when all had gathered round the table said, "The Rev. So-and-so"—naming this clergyman—"will kindly say grace!" "Not Rev. now, Mr. Clerk, if you please," called out this courteous parson, and then proceeded to say grace. The good-natured master took no notice of the reverend snob, but I wish he had been ready-witted enough to say grace himself.

While on Church matters, let me refer to the debate on the Burial's Bill. I presume your readers are generally aware that, in many of our parishes there is no burial-ground except that connected with the parish church, and that, as the law now stands, no corpse can be buried in the churchyard but by the clergyman of the Church, or with any service but that of the Church prayer-book. This has long been felt by many non-conformists to be a great hardship; and it certainly is an anomaly and a humiliation that the minister who has been the pastor of a defunct non-conformist, has baptized his children, and perhaps married some of them, has been the constant visitor of the deceased in his last sickness, and perhaps closed his dying eyes—should be compelled to stand aside while a stranger for whom the departed did not care, whose visits he never received, whose opinions he did not share, and the ceremonial of whose Church was offensive to him, commits his mortal remains to the tomb. And the hardship and injustice are indefinitely increased by such cases of insult and annoyance as that of Ouston-Ferry, and the numerous instances in which clergymen refuse Christian burial to the remains of their non-conformist parishioners. The attempt to put an end to this injustice has hitherto failed; but the debate about it in the House of Commons a few nights ago shows that, both in respect of the arguments adduced, and the state of the vote, the question is not slowly approaching a righteous and satisfactory conclusion. It is no small discredit to the conservative government to have made this a strict party question; and, as a stroke of policy, it is a great mistake. In these days to identify a great and influential party with a policy of injustice and oppression is to seal the ultimate doom of that party; and there are many indications that the Tory "reaction" has already not only reached but passed the point of flood-tide.

London, March 14, 1876.
YOUR ENGLISH CORRESPONDENT.

Editorial Paragraphs.

The Revival Convention, under the leadership of Mr. Moody at the Hippodrome, last week, appears to have been a very interesting occasion. Between three and four thousand clerical and lay delegates were present. This number was more than doubled by the city audience that assembled with them. Various topics, relating to modes and instrumentalities in revivals, were discussed; but the most striking feature of the occasion were the rapid, rattling, and wonderfully apt and practical answers of Mr. Moody, before the immense audience, to a perfect flood of questions that were poured upon him. He insisted upon lively meetings, upon the singing of the modern melodies, especially upon setting

young converts at work leading others forward to Christ. "I believe," he said, "the secret of John Wesley's success was that he set every man to work as soon as he was converted." He believed in Church discipline; thought there were too many unconverted persons on the roll of the Church. "He would rather have," he said, "ten members right with God, than five hundred with the world laughing at them." He strenuously advised a domiciliary visitation, by districting a town. He believed, by some form, in persuading men, at once, to commit themselves—to rise, to come to a front seat, or to retire to another room. He was exceedingly pronounced upon Church fairs and festivals, believing them to be more dissipating in their influence than even political meetings. He did not express himself very favorably in reference to the preaching of women. He thought young people's and children's meetings should be wisely encouraged. He would insist upon short, social exercises, using a bell if necessary, and being peremptory, even if some long-winded brethren took offense and kept away. He thought, under such circumstances, five would come where one stayed away. The management of inquiry meetings, and the training of young converts were discussed by Dr. Fish, of Newark, Dr. Booth, of New York, and Dr. S. H. Tyng. After a long day of numerous exercises, Mr. Moody preached in the evening upon the word Behold! as freshly and impressively as if it had been his first discourse.

Thus this remarkable man carries forward his great work. The delegates will spread throughout the land the influence of this earnest and spiritual Convention. The best of fruits ought to be expected, and will doubtless be gathered. To God be the praise rendered for this gracious work in this depressing hour in the business world!

The last year or two has not only revealed weakness in the moral fibre of our public men, occasioning sad disasters in reputation and a general loss of confidence, but there has been a singular revelation also of unreliableness in the various branches of business, particularly in the engineering of our times. One dam after another within a year or two has given away, sweeping out of existence vast amounts of property, interrupting business, occasioning terrible suffering, and unsettling public confidence. The fearful scene of last week has not been entirely unexpected. When the Mill River catastrophe occurred, attention was called to the condition of the dam connected with the City Reservoir of Worcester. The result of the examination was far from reassuring. Confidence in the stability of the work seemed to be largely predicated upon the fact that it had remained intact for a number of years. The late unprecedented storms were too severe a test for it, however. Fortunately, the danger was early perceived, but too late to be averted. During the day or two of anxiety preceding the catastrophe the unhappy property owners in the line of the expected flood were enabled to remove some of their goods, and to secure the safety of human life; but Cherry Valley has been made, for a time, a desolation. Hundreds of thousands of dollars of property have been utterly destroyed. Thousands of persons are thrown out of work and a deeper gloom is added to the depression of the hour. Nothing can stand but truth, when the floods come! The hour certainly comes when every human work will be tried. Nothing is economical or cheap that is not safe. An old sailor used to say in Bennett Street, years ago, "It is always wise to drop the best anchor; it is better to be safe than to be sorry." Thoroughness and truthfulness will be excellent motives for Young America for the years to come. If there are any more shabby reservoirs of water, it would be well to give them a pretty careful overhauling when the present freshets are over. It is not a very comforting thought that thousands of feet above your dwelling or store is an immense body of water, held only by a trembling barrier from submerging you. Modern improvements are wonderfully convenient; but "each pleasure has its poison too, and every sweet a snare."

Almost, without the community being aware of it, a bill appeared in the popular branch of the State Legislature for the taxation of all Church property, valued at over \$12,000. Educational property was not included in the bill, but if this were passed it would have been brought under the same rule, and with even more propriety. If the bill referred to had passed it would have afflicted those Churches least able to bear the burden. The great expense of sites in our cities and large towns, and the municipal requisition to build of brick or stone, entails upon Churches in these places many times the cost of the wooden structure in the country, equally commodious and tasteful. Twelve thousand dollars would hardly pay for a lot of land on any leading street in Boston, and to tax all the value of the property now in use above this sum would crush many active and very useful societies, composed largely of persons of small pecuniary ability, and already burdened with heavy mortgages. After we had written this paragraph, by a vote of 116 to 64, the bill was defeated. The discussion of the question was particularly able in opposition to the taxation of Church property.

Dr. E. O. Haven delivered an elaborate and very convincing address, a few weeks since, before the Syracuse Ministerial Association, upon the Taxation of Church Property, the publication of which was called for. It makes a valuable tract for the times, and should be freely distributed. Chancellor Haven considers in his speech the following propositions, 1. The State can constitutionally exempt this kind of property. 2. There are good reasons for it. 3. There are objections to it. But (iv.) weighing both sides, if the people continue to exempt church property they should do so discriminately, in a way effectually to secure the great end in view, and to guard it against abuse. The argument makes it to appear very

clearly that the exemption of "the whole class of property, and that not productive or liable to become so, does not increase the public burden, while the universal good, in every way is secured by the existence of the Church, under its various names in the community. No exaggerated fear of the proverbial accumulation of untaxable property by one denomination, or false liberality towards the iconoclastic sentiments of a little handful forming another distinct and now quite vicious class, who are pronounced in their efforts to drive Christianity with all its significant symbols out of the land, should persuade us to yield the long established, impartial religious rights and immunities which we have enjoyed, and in the use of which, our country has so wonderfully prospered during its first Centennial.

The telegraph announces that Alexander II. of Russia, on account of failing health, is arranging his plans to divest himself, temporarily, at least, of the burdens of government. He is now only 58, but the crown of an absolute monarchy is no light weight to bear. He has held the sceptre for 31 years, and borne himself wisely and bravely through a number of the most serious crises that modern Europe has witnessed. The Empire of Russia has been greatly enriched in Asiatic territory during his reign; but his noblest acts have been the emancipation and endowment of his serfs, and his efforts in the direction of public education and reform. His internal government has been greatly strengthened, the administration of law and of the prisons improved, the railroad system of the country enlarged, and its material wealth largely increased. It is said that he proposes to establish a regency during his retirement, at the head of which will be his son, through the death of his lamented brother, ten years since, now the eldest. He is 31 years of age. His title is the Czarevitch. His wife is the Princess Dagmar of Denmark. The Prince will have an opportunity to try his hand, with a strong arm still behind ready to take up the sceptre if it should tremble at all in the unwonted grasp of the young Czar.

When Jonathan Sturges died he made no considerable public bequests, but requested his family to follow his example in giving freely of their means to the Christian charities that required it. How well his children are carrying out his wishes is seen in the noble gift of his daughter, Mrs. W. H. Osborn. The well-known Cozzens Hotel, crowning one of the finest views upon the Hudson River, and adjoining the Military Academy at West Point, being offered for sale, Mrs. Osborn bought it and presented it to the New York Hospital Association to be used as a summer sanitarium for convalescent patients. It is, we believe, the first gift of the kind in the country, and is as judicious as it is original and generous. It is worthy of wide imitation.

We read in the daily papers, with warm personal sympathy, the announcement of the death of the oldest son of Judge Robert Pitman (Wednesday, March 30). He was a young man, eighteen years of age, of much intellectual promise. His health has been somewhat delicate for years, being a victim of an extreme attack of dyspepsia. Precocious in mind, particularly fond of his home, a companion of his father in his walks and thoughts, with his academic life just opening before him, his death will create a painful vacancy in a very affectionate family circle. It is only upon the farther side that such a cloud presents its golden lining, but the Hand that opens the veil to enshroud our departed friends rests in heavenly benedictions upon our bruised hearts.

Editorial Items.

The Boston University Year Book for the current year is in press. From advance sheets we learn that there has been a cheering growth in every department. Though the College of Liberal Arts has as yet organized only its third class, it presents an aggregate of 89 students, namely: Juniors 35, Sophomores 30, Freshmen 27. Of the 82, twenty-five are ladies. The College of Music has 21 students, seven of whom are ladies. This department was organized in 1872, and has now its four regular classes. Twenty-nine University students are pursuing their studies in the College of Agriculture; 3 in the Philosophical, and 20 in the Scientific course. The School of Theology has 3 resident graduates, 19 seniors, 26 middle, 45 juniors and 7 special; total 101. The School of Law has 25 seniors, 82 middle, and 34 juniors; total 141. The School of Medicine classes number respectively: 47, 68, 27, 22, 8; total 172. School of Oratory: 12, 44, 24; total 80. School of All Sciences 11. Grand total, deducting ten names counted twice, of those of male and young women, in Theology, Law, and Medicine the number of students is 414, a larger number than in any other American university maintaining the same facilities.

The fourth annual statement of the Bethany Institute for Women's Christian Work in New York city, is before us. Converts to the number of 238 have been reported by the workers, and a remarkable amount of labor seems, by the summary, to have been accomplished; 16,010 missionary visits, 295 religious meetings held, 16,296 religious papers and tracts distributed, besides families relieved, garments and money distributed. Within the four years, the Institute has sent out 112 trained, and more or less efficient laborers into the Gospel field. The course of study is complete, and facilities are offered also for practical training in desired fields of labor, which cannot be found elsewhere. An annual statement will be sent to any one, applying to Rev. A. G. Ruliffson, 69 Second Avenue, New York.

Dr. Tait, Archbishop of Canterbury, though by no means a high churchman, has scandalized that party by a piece of "ritualism" they never dreamed of. He was at the opening of the London Hospital and pronounced the benediction while arrayed—not in a chasuble nor a cope—but in an ulster!

We are indebted to Rev. J. C. Hartwell, Secretary, for a copy of the Minutes of the eighth session of the Louisiana Annual Conference of the Methodist Episcopal Church. It was held under the presidency of Bishop Haven, January 5-12.

The New Year good-bye now—where Mr. charge of forty young of these Christians deeply into

Will all which Sem de full, to Bromfield

Some of the Exposed for reference interest in Public Centennial of State of Massachusetts. This octavo gives a sketch of the olden times, taken, as the solution of the problem of the idolatry, report manual, ment, on the Bay years.

We suppose the Report of the Central statement sign language who are also. The organs of they have Mr. Sanborn full Europe teaching from the ry of the and the establish Northampton valuable it out, and unment.

Whatver as to the tion in schools, nitions of liturgical schools of cities of Centennial both the practical trial drawn vated talion of State. In oil color "art room" useless trial scientific abilities in our m the engine was much well as us sary to be seen what.

Mr. Rufus a new ed publication, mirable enriched by the introduction of Lewis, L. for the at appreciation Farrar's Life of our commend reader. T seen our tions of the inspired in edition, printed on ful type, also been sical phengues. Sunday-school all the criticism, understand style with people wing Rev. W. L. bution in of it that to examine

See how man, hat, better, watter, then cuts to a nelp, done, and bloody scene. The sale of poison, the city author dog had would be where a at will!

The Po has the Boder To the Veget "An Inter J. H. Kide Sea in Al "Animal Tyndall's Godfrey Polar Glob ous Philos elles; "The edge" by "The Rec Van de W Herschel, ence." "Wide a

Lothorp sors a mo is richly stories, sh fall of in "Some Q slip; "The low," by pet," by man. Ho all is good

It is one that the city was the stand ing in the least to take no occasion. Most sens the counti nificant of

The Ne hear good now—where Mr. charge of forty young of these Christians deeply into

Will all which Sem de full, to Bromfield

Some of the preparations for the Centennial Exposition will be of permanent value for reference. We have just examined with interest and profit, and filed away for constant use, the admirable summary of the Public Charities of Massachusetts, for the century ending January 1, 1876, prepared by Mr. F. B. Sanborn, chairman of the Board of State Charities, as a Report made to the Massachusetts Centennial Commission. This octavo pamphlet of an hundred pages, gives a sketch of the care for the poor exercised during colonial times, and a compendious history of the principal measures taken, and the gradual progress attained, in the solution of the problem, and the imported poverty, and in the care of the sick, the insane, the blind, the deaf and dumb, the idiotic, and of juvenile delinquents. The report makes an exceedingly convenient manual, and presents a very grateful statement, on the whole, of the humane work of the Bay State during the last hundred years.

We suppose the same hand has prepared the Report upon the Clarke Institution for Deaf Children. In this, we have a rapid statement of the rise and progress of the sign language for the instruction of the deaf, who are popularly supposed to be dumb also. These afflicted children have all the organs of articulation, but hearing no sounds they have never attempted to imitate them. Mr. Sanborn relates the early and successful European and American experiments in teaching the deaf to articulate, and to read from the lips, and gives an interesting history of the call for the generous endowment, and the very encouraging results attending the establishment of the Clarke Institution at Northampton. It is a clearly written and valuable report for the occasion which calls it out, and also as a useful permanent document.

Whatever may be the opinion one holds as to the universal introduction of instruction in drawing into our lower public schools, no one could glance over the exhibitions of skill presented last week in Horticultural Hall, from the pupils of the schools of Boston, and several adjoining cities of Massachusetts, prepared for the Centennial, without being impressed with both the value of it, and also its eminently practical character. It was largely industrial talent, and the result of such cultivated drawing can but be felt in the prosecution of all industrial arts throughout the State. The valuable sketching, and drawing in oil colors, that we sometimes see in the "art rooms" of our institutions, sink into useless trifling before this exact and practical science, and this careful development of abilities that may be turned to valuable use in our manufacturing trades, or in some of the engineering lines of business. There was much, also, that was really beautiful as well as useful. It would have been necessary to have closed our eyes not to have seen what a fine display our Newton schools made.

Mr. Rufus Wendell, of Albany, has issued a new edition of his fine, one volume republication of Dr. Frederick W. Farrar's admirable "Life of Christ." This edition is enriched by a charming and valuable introduction from the pen of Prof. Taylor Lewis, LL.D. It is at once a clear apology for the authenticity of the Gospels and an appreciative and critical estimate of Dr. Farrar's work. Prof. Lewis speaks of this Life of our Lord without qualification, and commends it to the scholar and popular reader. The readers of the HERALD have seen our repeated and hearty commendations of this, the best of the numerous uninspired histories of Christ. Mr. Wendell's edition, besides its remarkable cheapness, is printed on fine paper from clear and beautiful type. The services of Prof. Jewett have also been secured in the translation of classical phrases and quotations in foreign tongues. This rich volume will give the Sunday-school teacher and pastor well nigh all the critical apparatus he needs for a full understanding of the evangelical story. The style itself is so fascinating that our young people will find themselves charmed with it. Rev. W. D. Bridge is the agent for its distribution in this vicinity. He will have copies of it at the Conference in Lowell. Don't fail to examine it.

See how it looks when calmly stated! A man, last week, ordinarily an industrious laborer, when fraught under the poison of alcohol, beats out the brains of his wife and then cuts her throat. He then madly calls to a neighbor, announcing what he has done, and while the man is coming to the bloody scene, fatally cuts his own throat. The same as a beverage, of this maddening poison, the State defends by law, and the city authorizes it by license! If one mad dog had the freedom of our streets the city would be convulsed; but here are streets where a dozen of them are licensed to roam at will!

The Popular Science Monthly for April has the following list of contents: "The Border Territory between the Animal and the Vegetable Kingdom," by Prof. Huxley; "An Interesting Bird," by the Sea-bird, by J. H. Kidder, M.D.; "The Proposed Inland Sea in Algeria," by John D. Champlin, Jr.; "Animal Parasites and Mesozoa," by Prof. Tyndall's Recent Researches; "Museum Goddard," by Prof. H. W. Ward; "The Polar Glaciers," by G. C. Merriam; "Modern Philosophical Biology," by Dr. E. Cazzelles; "The Character of Modern Knowledge," by J. L. W. Thudichum, M.D.; "The Relations of Sex to Crime," by E. Van de Warker, M.D.; "Caroline Lucretia Herschel," by Miss Youmans; "Correspondence," by Editor's Table, etc.

Wide Awake for April, published by D. Lothrop & Co., Boston, is like its predecessor, a model of taste and attractiveness. It is richly embellished with engravings; its stories, sketches and poetry are bright and full of interest. We noted among others, "Some Queer Chairs," by Little Gray Gossip; "The Cooking Club of To-Wait-Hot-Spice," by Ella Farrington; "The Magic Carpet," and "Young Red" by Julia A. Eastman. However, we need not specify where all is good.

It is one of the hopeful signs of the times that the book trade has held in New York City was a fine success. Large lines of the standard and fresh books were sold, and all the leading houses in the trade seemed to take new hope from the inspiration of the occasion. The book trade is one of the most sensitive to the financial condition of the country, and encouragement here is significant of better times generally.

The New York Evangelist says: "We hear good news from the Holy Land just now—at least from Syria, on the North, where Mr. Wood (son of Dr. G. W. Wood) has charge of the Abnissim Mission. There are forty young men in the institution, and ten of these have become 'decided, working Christians,' and the whole number were deeply interested in spiritual things."

Will all former students of East Green- wich Seminary send their present address, to full, to Rev. S. F. Upham, D.D., 38 Bromfield Street, Boston, Mass.?

East Hymns, compiled by J. E. C. Chapman, and published by Lockwood, Brooks & Co., is a choice selection of appropriate verses, quite tastefully printed. Most of the old favorites are here, and some of the new pieces are worthy of the places of honor which are now assigned to them.—Register.

The impression that has been received from the previous announcement that only ladies could aid in the erection of Jesse Lee's monument is a mistaken one. All New England, of both sexes, are heartily invited to the solution of the problem, and the small contribution of fifty cents, to L. H. Daggett, 36 Bromfield Street.

Says the Presbyterian: "The first Methodist Episcopal Bishop, Thomas Coke, LL.D., was consecrated September 2, 1874. The first Protestant Episcopal Bishop was consecrated November 14, 1784;—the Methodists being two months and twelve days ahead."

Miss Maria J. Bishop, a frequent contributor to our columns, has written a sprightly song which she has dedicated to the De Moly Commandery of Knight Templars of Boston. It is entitled "The Challenge," and is founded upon the dying words of the Grand Master. It has been set to music by Herman Strachauer, and is published by W. E. De Will, Boston.

Two mistakes were made in announcing the "Centennial Eagle." 1st. The time of publication being the last of June instead of 1st of May, as stated. 2d. Subscription price \$1.25 instead of \$1.50.

Rev. A. Gould writes that the item from Gloucester, signed "G.," in the last HERALD, was from his pen, and he is not responsible for the statements contained in it.

We are sorry to announce the fact that we have been unable to obtain a list of the lay delegates of Worcester District.

The Register has an editorial upon Lent, under the title of "Gastric Piety."

"I beg to say further correspondence by stating that I do not expect to transfer any more men to the Pacific Coast. After General Conference the work will be in the hands of one of my colleagues." JESSE T. PECK.

Don't fail to look at the figures printed on your paper, and if they do not indicate paid to January 1876, please forward amount due by mail, or hand it to your pastor that he may settle with the publisher at Conference.

The Preachers' Aid Society of the New England Conference has during the past year disbursed to 23 supernumeraries and sick ministers \$4,785, in sums of \$110 to \$300; and to 24 widows of deceased ministers \$2,700 in sums of \$50 to \$300. In view of the fact it is hoped that the Churches will the next year enable them to distribute twice as much. Officers for the ensuing year are:—President—JACOB SLEEPER.

Vice Presidents—PILBY NICKERSON and Rev. Geo. C. CHADBOURNE. Treasurer—CHARLES L. LANE. Secretary—JOHN G. CAREY. Auditor—THOS. P. GORDON. Managers—Franklin Rand, James P. Magee, B. Russell, E. A. Johnson, Fernando C. Taylor, Alonzo S. Weed, Geo. N. Noyes, Isaac B. Mills, Thomas P. Gordon.

DELEGATES

To the LAY ELECTORAL CONFERENCE OF METHODIST EPISCOPAL CHURCH to be held at Lowell, April 7, 1876.

BOSTON DISTRICT.

Boston—Hanover St., R. B. Graham; Bromfield St., M. A. Kent; Church St., E. H. Alexander; Temple St., E. H. Dunn; Tremont St., D. G. Woodvine; Meridian St., A. H. Taylor, Alternate Geo. Wright; Saratoga St., Richard Beeching; Watrop St., J. H. Chadwick; Highlands, J. G. Carey; Broadway, L. D. Packard; Dorchester St., James E. Miller; Dorchester, Josiah Webb; Newport, E. H. Gilchrist; Mattapan, L. B. Allen; Alston, L. A. Cooke; Ruggles St., Thos. Prince; Harrison Square, Emily J. Robison; Washington St., N. Garland; Jamaica Plain, Geo. Wentworth; Roslindale, J. M. Blake; Washington Village, R. H. Basham; Egleston Square, A. D. Jones; Newton, A. S. Weed; Newtonville, D. Lancy; J. Holbrook; Lower Falls, Noah Perkins; Upper Falls, M. S. Rice; Brookline, N. Chalmers; Highland Park, Mark Lee; North, Herbert Stevens; Cohasset, L. Dudley; Saxtonville, C. A. Harriman; South Framingham, Sarah E. Nute; Holliston, D. C. Carey; Milford, G. L. Cook; W. Medway, A. Brigham; Franklin, W. W. Haslam; S. Walpole, J. E. Pond; Walpole, N. B. Winslow; Norwood, Bennett Pilley; Dedham, John Sully; Hyde Park, John Perry; Waltham, L. A. Braden; West Quincy, Jonas Shackley.

LYNN DISTRICT.

Lynn—Common St., John H. Bubier; St. Paul's, A. E. Wilbey; Boston St., Wm. D. Pooler; South St., Richard Reed; Trinity Church, Charles Blackly; Maple St., Oliver Ramsdell; Charlestown—Trinity, L. Hull; Monument Square, T. McFarlan; Chelsea—Walnut St., George Matthews; Bellingham, Joseph Eversedge; Broadway, J. W. Day; Salem—Lafayette St., James F. Almy; Wesley Chapel, Mathew Robson; Gloucester—Elm St., H. A. Parmenter; Riverdale, David W. Stanwood; Bay View, Newburyport—Washington St., R. Gunnison; Purchase St., M. B. Jackson; Malden, James P. Magee; Maplewood, L. W. Rockwell; Medford, Franklin Rand; Melrose, Isaac Emerson; Stoneham, Andrew Brown; Wakefield, J. W. Wellman; Reading, Henry F. Parker; Winthrop, S. G. Irwin; Everett, A. H. Ferguson; Essex—Clifford, M. H. Switzer; East Saugus, Fales Newhall; Swampscott, Z. Small; Marblehead, M. H. Graves; Peabody, Andrew Swift; Beverly, S. C. Jackson; Rockport, Nathaniel Poole; Ipswich, A. D. Waite; Tapscottville, H. J. Call; Topsfield, John Bailey; Byfield, Almon Poor; Groveland, John G. Ricker; South Lawrence, Stephen Webster; North Andover, J. G. Brown; Ballardvale, Chas. H. Kibbe.

LOWELL DISTRICT.

Lowell—St. Paul's, H. J. Adams; Worthington, M. A. Benner; Central St., J. Worthington; Highlands M. E. Church, Horace Farrington; Cambridge—Harvard St., J. H. Farwell; Trinity, H. Leonard; North St., W. H. Wheeler; Cottage St., J. Smith; Somerville—Union Square, A. L. Dodge; East, A. J. Arnold; Broadway, F. E. Robie; West, G. R. Emerson; Fitchburg—1st Church, E. A. Choate; Day St., S. E. Hopkins; Athol, D. W. Houghton; South Athol, H. H. Rice; North Dana, O. J. Powers; North Freetown, A. W. Page; Orange and North New Salem, E. Bullard; Windham, W. L. Woodcock; Ashburnham, N. Eaton; Gardner, S. S. Knapp; East Templeton, J. L.

Felt, Lunenburg, C. R. Harding; Townsend, H. F. Folsom; East Pepperell, J. J. Rowell; Ayer, H. Stewart; Grantville, W. W. Wright; West Chelmsford, J. Walker; Woburn, T. Warland; Winchester, C. Houghton; West Medford, W. McLane; Arlington, H. B. Mitchell; Watertown, W. H. Dutton; Waltham, E. Fairbanks; Weston, A. Jones; Sudbury, L. Butler; Fitchburg, E. Parker; Rock Bottom, L. H. Allen; Hudson, B. Dearborn; Marlboro', N. Wilberse; Clinton, J. H. Rowell; Leominster, J. A. Stratton.

SPRINGFIELD DISTRICT.

Springfield—Florence St., Horace Smith; State St., Willis Phelps; Trinity, John W. Hoyt; Grace, George B. Stebbins; Wilbraham—John W. Merrick; South, Horace M. Sessions; Glendale, Almon Nelson; Chicopee—George Babcock; Falls, W. B. Fay; Westfield—Thomas Knell; West Parish, Thomas Cowles; Blanford, Noah B. Nye; North, Edward Day; Holyoke, Andrew H. Dawley; Northampton, Edwin Bannister; Easthampton, John McCanless; Southampton, Elton Hitchcock; Greenfield, Joseph H. Lamb; Turner's Falls, Homer O. Streeter; Miller's Falls, Henry E. Goodale; Gill, Albert E. Deane; Bernardston, Asa C. Howe (P. O. Gill); Leyden, Jonathan Buddington; East Coleraine, Wallace T. Miller (P. O. Leyden); Coleraine, Orson B. Curtis; Shelburne Falls, Edwin A. Stebbins; Buckland, Graham K. Ward; Heath, Jonathan Peterson; Rowe, Charles Haywood; Charlemont, John M. Wheeler; Conway, Richard Tucker; South Deerfield, Samuel A. Smith; Amherst, Miss Ella King; North Amherst, George W. Smith; Pelham, Ansel A. Hayden (P. O. Amherst); Williamsburg, Josiah Hayden (P. O. Haydeville); Florence, Martin C. Chapin; Hadley, James Cook; South Hadley Falls, Francis W. Fish; Ludlow Center, Adin Whitney; East Longmeadow, Oliver Wolf; Feeding Hills, Jacob W. Price; Southwick, William H. Holcomb; Russell, Henry M. Knox; Chester, Moses Waldron; South Worthington, Stillman S. Wardsworth.

LAY DELEGATES.

For Claremont District, N. H. Conference.

South Acworth, C. H. Marcy; Amherst, S. D. Horrick; Andover, Luke Hill; Brookline, Geo. H. Hardy; Bristol, F. H. Holden; Canaan, Joseph Dutton; East Canaan, Jas. Dutton; Claremont, C. H. Eastman; North Chatham, Chas. Lett; Cornish, Geo. B. Walker; Chesterfield, Levi Colburn; Concomet, Elijah Spencer; Crofton, D. W. Rawson; Deering, Bartlett Simonds; Enfield, H. N. Merrill; Enfield Center, J. Andrews; Fitzwilliam, Geo. A. Tyrrell; Goffstown, —; Goshen, Bert Boole; North Grantham, J. H. Stevens; North Grantham, Chester Walker; Hillsboro', Lyman Lewis; Hillsboro' Center, Edward J. Dunbar; Henniker, Zadoc Dutton; Hinsdale, George H. Crowninghill; Hudson, S. A. Davis; Keene, J. G. Joslin; Lebanon, R. W. Cragin; Lemington, Henry Hurd; Marlboro', Chas. Smith; Marlow, James Burman; Milford, B. Hinds; Newport, D. M. Currier; Nashua—Main St., W. J. Cooper; Chestnut St., W. Davis; Peterborough, Luke Tarkenton; Richmond, —; Sunapee, Thos. Smith; Surry, —; West Union, —; Copeland; Wilmet, Green Johnson; Webster, Cyrus Fizz; Winchester, L. Felt; Washington, J. A. Crane.

The Lay Electoral Conference will meet on the third day of the Annual Conference, which will be Saturday, April 15th. Will the pastors notify the delegates to be present on that day?

The Daily Christian Advocate.

As it is absolutely necessary that the mail list of this paper should be completed some days prior to the commencement of publication to insure the receipt of the first numbers in due time, we earnestly request all our agents to send in their names, and subscribers as fast as received, and not to wait until their list is complete.

SEND ON IMMEDIATELY IF YOU WOULD HAVE YOUR SUBSCRIBERS GET THE FIRST NUMBERS WITHOUT ANY DELAY. We earnestly request delegates to the General Conference to notice the above. Waiting to report lists on reaching New York, or the seat of the Conference, will surely cause delay in the receipt of the papers, the orders that may be received on the very eve of departure for the Conference.

NELSON & PHILLIPS.

805 Broadway, New York.

P. S. Commencing with the 15th of April, send orders to Baltimore, Md.

Notes from the Churches.

MASSACHUSETTS.

Winthrop Street, Boston Highlands.—A very quiet, but precious and abiding work of the Spirit has been going on in this Church during the past three months. Some forty to fifty have been at the altar as seekers, and most of these give good promise of sound conversion, and of a vigorous and useful Christian life. In the Church itself it has been, indeed, a work of reformation, and the old members declare they have never known it to be in so good a spiritual state. On the last Sabbath evening of the Conference year there was a wonderful display of the divine power. The altar was crowded, and seekers were brought forward to accommodate those who came in tears to seek the prayers of the Church. The next pastor will lead a most cheering revival spirit to welcome him to his new field of labor.

Geo. S. CHADBOURNE.

Boston.

A few weeks since I gave a lecture, or discourse, on "Life in the Army," which was followed by a collection of \$31. for our benefit. On the evening of the 16th, the "Patrons of Husbandry" gave an entertainment for our benefit in which nearly all parts of the town were represented, presenting us with \$56. in cash—a quite a little in our kind of work. All things considered, this was the most pleasant donation ever made in a ministry of twenty-six years. Fairfield is a pleasant town, containing a great many very pleasant people, and among these we hope to serve the cause in a local relation.

J. HAYDEN.

Items.—The Maine Grand Lodge of Good Templars will meet in Bath, April 11th and 12th. The Secretary expects to report 200 lodges and 15,000 members. Twenty or thirty lodges have been instituted within a few months.

The Mechanic Falls Rifle Company are now filling an order for five thousand rifles for one of the South American Republics. Within the past few days the Company have refused large orders, not being able to meet the demands upon their workshops, and expect soon to employ a much larger force.

A delegation from the State Young Men's Christian Association are now holding revival meetings at Canton with good success.

The Norway Cheese Factory made the past year 25,475 lbs. of cheese from 257,197 lbs. of milk, being an average of one pound of cheese from 10 to 15 lbs. of milk.

Col. J. Hickman, of Atlanta, Georgia, the R. W. G. Templar of the world, is expected to be present at Bath at the session of the Grand Lodge in April.

The small-pox is raging in Poland and Minor. Several have died of the disease, and much excitement prevails.

Sixty different pupils belonging in Hallowell have received instruction in the Hallowell Classical and Scientific Academy during the past year. The institution is flourishing.

C.

High School, the Westfield Normal School, the Wesleyan and other academies, and two gentlemen who fully represent the Wesleyan University.

Notwithstanding the constant pressure of numerous labors, we have enjoyed since the early autumn a gracious revival interest. Many of our people have been very active in the work of Christ. The young men, organized in four bands, have held two meetings in the outskirts of the town every Sabbath evening, and the older brethren have held a large number of "neighborhood meetings." Our Sabbath congregations have grown, and the regular weekly meetings were a year ago. These class-meetings are a successful operation. Forty persons have been received on probation during the year, a large majority of whom are heads of families. Our great enterprise has necessarily affected our benevolent collections, though these, considering the circumstances, are very respectable. The current expenses of the Church are fully provided for. During the year thirteen members of the Church have died in the peace and blessed hope of the Gospel of Christ.

Our new house is now nearly completed, and Providence permitting, will be dedicated, Tuesday, April 4. As a description of the building will probably be forwarded for publication soon after the dedication, I will say but little concerning it. The structure is very ample and finely proportioned. The finishing is ornate but not lavishly expensive. I doubt if another church edifice can be found in the United States, presenting under one roof and at equal cost, as many conveniences and attractive features. It contains substantially all the conveniences I have ever seen in a church, or desired to have in one. It is the result of much observation and careful study by many individuals, and will doubtless be studied by many persons as a model. The organ concert given last week under the direction of Mr. J. M. Lorez, Jr., of New York, was a splendid success. We are satisfied that Johnson & Son, the builders, have fulfilled their promise to give us "the best seven thousand dollar organ in the United States."

New I have a few words to my lay and clerical brethren in the New England Conference. The good people of Westfield have accomplished a noble work. The cost of the church, including land, is about \$80,000 and the indebtedness of the trustees, above reliable subscriptions and real estates, is only nominal. No subscription will be called for at the dedication. We repeat the Gospel invitation, "Come, come!" J. H. TWOMBLY.

Westfield, 1876.

Bondville.—A gracious work has been going on in this Church. Rev. Brother J. T. Johnson, of Oxford, labored very successfully with the people for thirteen days, beginning Feb. 25. The result of the labor was the accession of forty probationers to the Church, of whom twenty-four are heads of families. The interest is still good, and larger results are hoped for. Brother Johnson and the pastor were efficiently aided by Deacon Dean, of Eastford, Conn.

Ware.

Despite hard times and low wages, the people maintain this excellent Church commendably. The pastorate of Rev. I. B. Bigelow is quiet and efficient. A pleasant feature is the children's prayer-meeting, held each Sabbath before the regular evening service, an institution fully attended and accomplishing great good.

Lynn Union Love-feast.—Tuesday,

March 28th, about six hundred Methodists met and held their monthly love-feast in the South Street Church. Rev. Mr. Eaton, of the Church mentioned, conducted the meeting. After the passing of the bread and water, Revs. Messrs. Steele, Jackson, Upham, Sanderson, Rogers, and Kennedy, spoke in the order mentioned. Seventy-four testimonies were given. Twenty verses of the old Methodist hymns were sung among the testimonies. Considering the forbidding aspect of the weather the meeting was a grand success and glorious feast.

MAINE.

Fairfield Centre.—I ask a little space for reporting our present and future prospects. During the year we have had seven or eight conversions, and some additions to the Church. My health has been declining for nearly two years, and I have been unable to attend evening meetings on the more distant parts of the circuit during the winter. For about two weeks I have been confined to my room under the care of a physician. Though now resuming labor, I find it necessary as much as possible to avoid colds and care. It is certain that a continuance of illness will be suicidal to myself. A feeling of sadness steals over me at the thought of retiring from the itinerant ranks; but by now taking a local relation, I hope to regain health and vigor for future usefulness. I love the Church and her ministry, and if my health would permit I would gladly occupy such a post as the Conference might assign to me.

A few weeks since I gave a lecture, or discourse, on "Life in the Army," which was followed by a collection of \$31. for our benefit. On the evening of the 16th, the "Patrons of Husbandry" gave an entertainment for our benefit in which nearly all parts of the town were represented, presenting us with \$56. in cash—a quite a little in our kind of work. All things considered, this was the most pleasant donation ever made in a ministry of twenty-six years. Fairfield is a pleasant town, containing a great many very pleasant people, and among these we hope to serve the cause in a local relation.

J. HAYDEN.

Items.—The Maine Grand Lodge of Good Templars will meet in Bath, April 11th and 12th. The Secretary expects to report 200 lodges and 15,000 members. Twenty or thirty lodges have been instituted within a few months.

The Mechanic Falls Rifle Company are now filling an order for five thousand rifles for one of the South American Republics. Within the past few days the Company have refused large orders, not being able to meet the demands upon their workshops, and expect soon to employ a much larger force.

A delegation from the State Young Men's Christian Association are now holding revival meetings at Canton with good success.

The Norway Cheese Factory made the past year 25,475 lbs. of cheese from 257,197 lbs. of milk, being an average of one pound of cheese from 10 to 15 lbs. of milk.

Col. J. Hickman, of Atlanta, Georgia, the R. W. G. Templar of the world, is expected to be present at Bath at the session of the Grand Lodge in April.

The small-pox is raging in Poland and Minor. Several have died of the disease, and much excitement prevails.

Sixty different pupils belonging in Hallowell have received instruction in the Hallowell Classical and Scientific Academy during the past year. The institution is flourishing.

C.

Dr. A. W. Anderson, of Gray, died at his home, on Saturday, March 25th, at the age of 71 years. Dr. Anderson was one of the leaders in his profession in Cumberland County.

Rev. B. F. Leavitt, the highly esteemed pastor of Williston Church, has resigned his pastorate. Portland will lose one of her most earnest and faithful ministers.

Rev. E. Blake closed his labors with the Free Baptist Church at Lyman, March 20th. Quite a revival interest is prevailing in the community.

Rev. Mr. Emerson, pastor of the First Congregationalist Church, Biddeford, preached his farewell sermon last Sabbath evening.

The Bethel Church, under the care of Rev. Mr. Southworth, is enjoying a good revival interest. Many sailors have been converted.

Rev. Mr. Fuller has been holding a series of meetings in Dayton with very encouraging results. Several persons have been converted and many reclaimed.

The members of the York Co. Bar contemplate the erection of a monument at Alfred, in the memory of Hon. John Holmes, long a distinguished member of that bar.

A beautiful Bible and Hymn-book bound in Turkey morocco, have been presented to the Pine Street Society in this city for the pulpit of their new church.

Rev. J. Lord, of Old Berwick, charge, is leading his Church in a very important enterprise, which promises better things for the future of this old battle-ground of Methodism. The old church edifice is to be moved from the old site to Berwick village, opposite Great Falls, and refitted into a modern style church. This village is growing quite rapidly, and the people feel the need of church accommodations. The brethren connected with the old Church are in sympathy with Brother Lord's plans, and are co-operating with him in the enterprise. The young men of our Conference will have to be active to keep pace with the movements of Brother Lord. Counsel and action are combined in his plan.

Brother Randall, recovering from his disease, and gives promise of more active service for the Master.

Seth Storrs, esq., the oldest living graduate of Bowdoin College, died at his home at Oak Hill, Scarborough, Wednesday last, at the age of 90 years. Mr. Storrs graduated from the second class of Bowdoin in 1807.

The Portland Reform Club held a very enthusiastic meeting at the Casco Street Free Will Baptist Church last Sabbath evening. Fifty-two persons signed the pledge.

The Provident Association of Portland, through their agent, Mr. Thompson, have distributed 2,443 articles of clothing to the poor of the city, since December.

Capt. J. B. Coyle, of Portland, was the recipient a few days since, of an elegantly bound Russia leather album, containing forty-six photographs of the members of the Maine Marine Engineer's Association. The album was the gift of the Association as a token of their admiration for the ability, energy and worth of one of Portland's most enterprising and public spirited men. Always a friend of the working classes.

A Temperance Reform Club has been organized in Bethel, which now numbers upwards of two hundred members. Hon. Samuel F. Gibson, a prominent lawyer of the town, has been chosen President of the Club.

EAST MAINE.

Bangor.—The recent announcement of the sudden death of Rev. Sullivan Bray at Mystic, Conn., is received with profound emotion and sorrow by his fellow-laborers in Maine. Our Conference is hereby deprived of the fellowship of one of its most honored fathers. Brother Bray joined Conference in 1815, and thus for fifty-eight years has been known by our ministers and people. He loved Zion when her friends were few. A good man and an able minister has fallen. All are mourners. A fitting memoir will appear in due time.

Brother J. A. L. Rich is encouraged in his work at Brewer.

Brother G. R. Palmer is deservedly beloved by his people at Orono and Veazie, and has held special services at the latter village with encouraging results.

W. L. B.

The ice left the St. Croix river as far up as Calais, March 25th. The following day heavily loaded vessels arrived at Calais.

It is confidently expected that ground will be broken on the New Brunswick end of the shore line of railroad about the first of May.

The Methodist Church in Cooper is still enjoying a good degree of religious prosperity. Within a few weeks a number have been converted, and others have risen for prayer.

A good religious interest pervades the community in which the Methodist Church exists, in Princeton. Three persons publicly professed themselves to be seekers of the Lord Jesus Christ during the Quarterly Meeting held there last week. The Baptist Church in another part of the town is rejoicing with an increasing religious interest in their Church, and over the conversion of a few persons.

The Methodist Church in Calais are greatly blessed with the presence of the Lord. Some have lately found the Saviour.

The pastor of the Baptist Church on a late Sabbath, baptized 25 persons; mostly young people, from eleven years and upwards.

C. A. P.

RHODE ISLAND.

Rev. Anthony Palmer's health is so much impaired that he contemplates taking a respite from labor the ensuing year. The Providence Journal truly says that "he carries with him the respect, love and sympathy of the Church and community at Cumberland." He will make Norwich his residence.

Miss Sarah Smiley is holding meetings at Bristol under the auspices of the Young Men's Christian Association. Much interest is manifested, and good results are anticipated.

The spring term at East Greenwich is reported as a prosperous one. The alumni meeting on the 14th of June promises to be a grand affair.

Much sympathy is felt in Providence for Hon. R. C. Fenton, who on account of the death of his son Robert, has a year of excellent character and great promise, and the bereavement is an overwhelming one.

Dr. Reynolds has spent a couple of days in Providence, organizing a Reform Club, and promises to return to the city as soon as he has filled his present engagements. It is a little strange that in a place where the desolation wrought by alcohol is so fearful, there should have been no earlier response to so glorious a movement.

The death of Rev. B. L. Sayer makes another breach in the Providence Conference. He was a modest and unobtrusive man, but his character was of pure gold.

[Continued on 11th page.]

GEORGE LEONARD
AUCTIONEER
Real Estate Agent
MORTGAGES NEGOTIATED.
Large Estates taken charge of, and rents collected on reasonable terms.
Properties for sale in Boston, and all suburban cities and towns.
Office, 7 Exchange Place,
151 BOSTON.

To all those Suffering from Piles.
The advertiser has a simple but perfectly efficacious remedy which has never failed

THE SUNDAY SCHOOL.

Second Quarter.

Sunday, April 16.

Lesson III. Acts II, 12-20.

BY REV. W. E. HUNTINGTON.

PETER'S DEFENSE.

The Bible is a book of fragments. Although there is in it an abundance—more than twelve baskets full—yet its descriptions, biographies and sermons are short, and tell only a part of what we would like to know. In many of the sacred narratives the reader feels the hundredth part has not been told. So it is with respect to this second chapter of the Acts. It is full of meaning, and is always a source of comfort and assurance to Christian faith, yet of all the wonderful things spoken on that wonderful day of Pentecost how few accents remain to testify of the "gift of tongues." A few of the more striking events and Peter's sermon only are recorded. Two things, however, in this rapid sketch of the day of Pentecost are to be noticed.

1. The Holy Spirit's presence was manifested in an increase of the apostles' power. The faith and religious life of Christ's followers found new expression. They whom Jesus had commissioned to preach were on fire, heart and lip. The blundering fisherman was now the chief apostle. He who had been foremost to deny was now foremost to defend his Lord. Luke quotes nothing from Peter's fellow apostles, but no doubt they were all roused to a new energy in telling the story of their Master. The Spirit was felt by the multitudes through these spiritually baptized men.

2. It is worth while to notice, also, that now Christ begins to appear as the "turning point of the world's history." Prophecy began to find its fulfillment when He came; and His continued work, the inception and progress of His Church, only bring into ripe fruition more of the germs of prophetic truth which had been waiting for centuries. While to the multitudes that gathered in astonishment to hear men speak with "other tongues," it seemed like a strange and unaccountable event, somewhat beneath the notice of sober minds, it was truthfully proclaimed by the chief preacher to be right in the line of Jewish Scripture, foretold by its prophecy, rooted in the very soil where the best hopes of Jewish life had flourished. The day of Pentecost in its new and Christian significance was not a marginal day that divided the new Church from the old, but by the inspired Peter was shown to be a day of fulfillment; the same Spirit who spoke through David and Joel now breathed power into the Messiah's followers, who were only builders upon the more ancient foundations.

What meaneth this?—an expression of wonder, and came from those whom Luke describes as devout. They were confounded and yet susceptible to deep religious impressions, prepared when fully assured to accept and believe the miracle.

These men are full of new wine. There were also skeptics and scoffers in the crowd. They saw the ecstasy in which the apostles seemed to act and speak, and called it drunkenness. "Nothing," says Calvin, "can be so wonderful that those who are touched by no reverence for God may not turn it to ridicule." Pentecost fell in June, and the first vintage did not occur till August, so that new wine was out of the question. The term *gleukos*, however, translated "new wine," is also used for sweet or unfermented wine. The ancients had a process of arresting fermentation, and so preserving the juice of the grape nearly unchanged. Sweet wine was also produced, according to John, from dried grapes, by soaking them in old wine, and then pressing them a second time, making a very intoxicating drink.

Peter . . . lifted up his voice. Two impulses pressed upon the apostles, urging them to speak—the wonder of the devout, and the flings of the mockers. Hitherto all the disciples had made use of the gift of tongues; now the twelve apostles in a more prominent manner felt called upon to stand forth as witnesses for Christ. Peter is their "quickly-resolved, courageous and eloquent spokesman," and the rest stand by him to give their concurrence to what he should say. He was evidently addressing a great multitude, and did so with such clearness and sobriety as to convince his hearers of the truth of his utterances. It is possible that while he was speaking the rest of the apostles addressed other groups of the great multitude which Peter could not reach.

These are not drunken, etc. Peter's sermon may be divided as follows: first, defense of the character of the apostles; second, the miracle attested by prophecy; third, the witness of David to Christ; fourth, His claim to be acknowledged as the true Messiah. Peter sweeps away the foolish charge of drunkenness by pointing to the hour—it is only nine o'clock in the morning. On festival days it was unlawful for Jews to eat before this time—the first hour of prayer—much more to drink wine.

This is that which was spoken, etc. After his negative reply to the accusation of the rabble, Peter goes on to affirm a positive statement. He draws his weapon from the same great arsenal where the Saviour Himself went so often—the Holy Scriptures. It was not Peter's theory of the phenomena, but God's Word that explained the miracle. He might have said that his divine Lord had promised this Pentecostal blessing, but this would not have been an argument for the Jews who had crucified

Him; he therefore uses their own revered Scriptures, and shows that Joel had foretold the wonderful event which now astonished them (Joel II, 28-32).

I will pour out of my Spirit upon all flesh. "In the last days"—the times of the Messiah and of the establishment of His kingdom. The words "pour out" would seem to detract from the personal idea of the Holy Spirit. But the thought to be conveyed is exactly covered by the words "of my Spirit"; the blessings and power of which the Spirit is the source were promised, and were to be diffused like the abundant drops of rain from a full cloud. The dispensation of the Holy Spirit, inaugurated on the day of Pentecost, is for all men. He works with peculiar energy in certain times and places, and through certain men, but the Spirit is sent to the whole world to convince all men of "sin, righteousness and judgment."

Your sons . . . and your daughters shall prophesy. The prophetic gift is of God's Spirit—not always the power of forecasting the future, but, in general, inspired utterance. The apostles preached being "moved by the Holy Ghost." No distinctions of sex, age, or rank, shut off this gift of speaking by divine wisdom.

Visions . . . dreams. In the Old Testament times the three chief forms of the Spirit's operation were prophecy, visions and dreams; these same manifestations were to go on into the New Covenant times. "Young men" shall have inspired visions, shall be animated by lofty ideals; imagination, so active in the freshness of youth, shall be a divine power, as the Spirit opens to it divine truths. The aged with less strength to throw life into the realizing of visions, shall be blessed in their contemplative habits, and their dreams—the inmost circle of their thoughts, by night or day—shall be messages of the same Spirit.

I will show wonders in heaven, etc. Now Peter changes his appeal—holding up the "terror of the Lord." While the prophet whom he quotes foretells the blessings of the "last days," he also depicts the terrible things promised to the wicked and unbelieving. The prophecy has a primary application to the destruction of Jerusalem and the accompanying terrors, although there is plainly a wider scope to the passage, as the destruction of the Jews may be considered typical of the destruction of those who reject the Gospel. Heaven and earth shall be written upon with signs and wonders. Prodiges celestial and terrestrial, portents of evil, signs which the people of that age looked for as auguries, shall be seen. The prophet does not sanction superstitions, but announces that the disasters and judgments shall be "such as men are accustomed to associate with the most terrific auguries."

The sun shall be turned into darkness, etc. When Jesus was upon the cross the sun was hid in darkness. Many of Peter's audience must have remembered vividly the fulfillment of this prophecy, when the same Jerusalem which was now blessed with the illumination of the Spirit, had been shrouded in that crucifixion gloom. Men shall see in the moon the signs of carnage and misery. "The appearance of the moon became blood-red over the pools of blood in the streets of Jerusalem; blood, fire, and vapor of smoke filled the whole city. The crescent of Mohammed has also since risen in blood."

Whoever shall call . . . shall be saved. Above all such terrors and threatenings there was a sublime promise written in letters of prophetic light—"WHOEVER WILL, SHALL BE SAVED." No terrible judgment, coming with the fury of battle and slaughter, can stifle the cry of a believing soul as it calls for the salvation of Christ. He who heard the moan of the thief upon the cross, listens through all darkness, and suffering, and distress, for the cry of faith, anxiously waiting to save from "spiritual wretchedness and wreck"—"whoever will."

Hear these words. Peter had now stirred deeply the hearts of his auditors. He then proceeds to press home upon their roused sensibilities and consciences the story of Jesus. This is the gist of his address. Prophecy, and the appeal he made through prophecy to the Israelish multitude, were only used to introduce the Messiah of Israel—the world's Christ, crucified, risen and exalted. He does not lose sight of the thought which brought him to his feet—that of the Holy Ghost, "the golden thread which runs through his whole discourse"—but there was a missionary work to do that day, and his argument culminates in a clear, direct testimony to Jesus.

Jesus of Nazareth—the name for Christ which would appeal to the knowledge of the multitude before Peter—Jesus, the Nazarene; none of them could deny Him. Then the preacher mentions the mighty works which God wrought through Jesus, and which accredited Him as the Messiah.

Delivered by the determinate counsel and foreknowledge of God. God sent Jesus into the world to do a certain work for the world. Judas did not disappoint the divine purpose. Crucifixion did not overthrow God's counsels. He foreknew all that would happen; and as He had foreknowledge He also fore-determined the plan by which the salvation of the world was to be wrought out.

Ye have taken . . . crucified and slain. The charge of Christ's violent death is laid upon the Jewish nation as represented by the Jews in the multitude—"Ye have." While there was a divine purpose behind all the sufferings of Christ, the crime of His passion was thrust upon the Jewish conscience. "The purpose or decree of God respecting any conduct of men does not destroy

their free agency and accountability in regard to that conduct; men act according to their own choice."

Whom God hath raised, etc. Peter preaches the resurrection. He first makes a simple, direct testimony as an eye-witness; then he shows that this event, like the advent of the Spirit, was a fulfillment of prophecy.

David spake concerning Him. The words quoted from the Psalmist are from Ps. xvi, 8-11, words applicable, no doubt, to David himself; but as he was a prophetic character, in many respects a typical man, so many of his utterances reach on and find their sublimest meaning as applied to Christ.

I foresaw the Lord always before my face, etc. This passage is quoted from the Septuagint version—I kept the Lord in my sight, had fellowship with Him continually. No doubt these words were spoken by David with a personal reference to himself. Peter does not assert that David spoke them with a meaning exclusively Messianic; David was inspired, and his thoughts here embrace that wonderful event in Christ's redeeming work which Peter desires to emphasize—His resurrection.

ZION'S HERALD QUESTIONS.

From the Notes.

Berean Lesson Series, April 16.

1. What moved Peter to make this address?
2. Was there anything like ecstasy in the manner of the disciples as they spoke with "other tongues?"
3. What four thoughts divide Peter's discourse?
4. Did Joel's prophecy promise a diversity of gifts by the same Spirit?
5. To what period did the prophetic threatenings apply, as quoted by the apostle?
6. What promise shines out above all warnings and threats of the Bible?

The Family.

ROOM FOR THE LITTLE FELLOWS.

Make room for the little fellows
In the hearts of our Christian land;
Room on the earth that God gave
For the children of God's own hand!
Room for the little ones, Christian!
Room in your heart and mine;
Under their tatters, remember,
They bear the image divine!

Often—O, Father, forgive us!
We have glanced with thoughtless eye
On their sad, unchildlike faces,
And—passing them carelessly by—
Lord, are there none who will love them,
Poor waifs of sorrow and sin?
Open your heart wide, Christian!
Let the outcasts enter in!

For One, who was once a wanderer,
With nowhere to lay His head,
Watches His people's indifference
To the lambs for whom He bled.
Had He not cared for you, Christian,
Would the merciful God have made room
For you in the home of the blood-washed,
In the land of deathless bloom?

Yes, there is room for the children,
And white robes for each to wear—
Room in the heavenly city.
Be it ours to lead them there!
Then blessed will be our entrance,
And sweet will be the greeting be,
"As ye did it unto the least of these,
Ye have done it unto Me!"

LOST LUCY.

A TRUE STORY.

BY P. H. S.

"Ruth's children" had come from the prairies for the first time; to spend the hot days of the summer at the old homestead among the mountains where their mother was born. Grandpa and grandma were very glad to welcome them, and the children found no end of wonders in this place, so different from anything they had ever seen in their Western home.

One day they had been playing till they were tired, when they came and gathered around grandpa's chair under the old elm, in front of the house, and wee Hattie said, coaxingly, "Please, grandpa, tell us a story about when you was a little boy."

"O, if you would," exclaimed the other children.
"Well," said grandpa, "let Hattie climb up on my knee, and the rest of you sit down on the grass where you can look towards the river, and I will tell you how my little sister Lucy was lost, when she was four years old, just Hattie's age, and I was the age of Horace, here."

"It was in haying time, and father and his men were very busy in that meadow you see down by the river. John Bangs, another boy about my age, and myself, were helping, when Lucy came to us and told us that mother said it was time to go after the cows. Lucy liked to come down to the meadow, and as it was in sight of the house, mother often used to send her, and she would go back with father when he left his work."

"Away up on the mountain side, across the river, father had chosen a favorable spot and cleared a piece of land, which he had made into a pasture. Here the cows were kept at this time of the year, and John and I started to bring them home. We had to cross the river on a foot-bridge, only the width of one plank, and then climb the mountain by a path through the woods. We had gone some distance, when we heard something behind us, and looking back, we saw Lucy hurrying along to go with us instead of staying with father as we had supposed."

"We stopped a little while to consider what should be done. It was nearly night, and if we went back with her, it might be too dark by the time we should return to the pasture to find the cattle. On the other hand, we did not dare to send her back alone, for

fear she would fall from the narrow bridge, although she must have crossed it when she followed us. So we concluded the better way would be to take her with us, notwithstanding she would be quite a hindrance. This delay made it rather late when we reached the pasture, and then we discovered that the fence had been broken, and the cows were not to be seen."

"Here was a new difficulty, and we were puzzled to know what to do with Lucy. We finally left her sitting by a large tree, and charging her not to stir till we came back, we took a turn through the woods, John in one direction and I in another, hoping to find the cows before it grew too dark to see them. We made our round and came back to the starting-place, but Lucy had disappeared! We searched in every direction, and called her name over and over, very loudly, but no answer came, and it was already too dark to see much."

"We soon concluded that she must have started to go towards home, and we took the path, searching and calling as we hurried along, but found no trace of the missing girl. We reached home, and she was not there. Great was the excitement when we told our story, and as soon as possible, all who were fit for the work started out with lanterns and torches to renew the search, while some of the younger children went to alarm the neighbors. All through the neighborhood the story spread, and all hearts were stirred. Before morning a hundred men were searching the mountain for the lost child."

Grandpa paused, and sat for a few moments lost in thought, while the children waited breathlessly for the story to be finished. At length Robbie's curiosity could be restrained no longer, and he asked, "What are you thinking of, grandpa?"

"I was thinking that many of those men had children of their own whom they loved better, but they left them to search for little Lucy, because their dear ones were safe at home, while this little lamb was lost on the dark mountain. A thousand times when I have thought of it, I have been reminded of the Shepherd who left the ninety and nine, and went out to seek the one sheep that had gone astray. 'For the Son of Man is come to seek and to save that which was lost.'"

Again he paused for a moment, and then went on: "All night long they searched, but by some means they all missed the place where the child was. She had grown tired of waiting for the boys, and started to go home, but, strayed off, she never could tell where. When she became tired out, she lay down and slept till daylight awakened her. Then she started again, and found her way to the river, where her steps could be traced for some distance along the shore to the only place for miles where she could have gone through without being swept away; and there she crossed, and made her way to the nearest house. She was immediately carried home, and I shall never forget mother's look as her child was once more placed in her arms. She fed the hungry wanderer, and when she was overcome with sleep, mother sat gazing into her face, as though she could never let her go out of her sight again."

"In the meantime, the guns had been fired, thus giving the signal that had been agreed upon in case of success, and the men began to troop down from the mountain and gather at the house where the rescued child lay sleeping. They could not be satisfied without seeing the object of their efforts; and so father took her up, carried her into the front yard, and climbing up on something, held her so that all could see her very plainly."

"I remember well with what a joyful shout that company of men made the air ring, when they saw the child that had been lost and was found."

"Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth!"

"AS ONE WHOM HIS MOTHER COMFORTETH."

BY MRS. W. V. MORRISON.

A little boy came to his mother one day, and with quivering lips and tearful eyes said, "Mama, need I go to school this afternoon? I don't want to go. I can't go!"

"Why! what has happened?" asked the mother. "I hope you have not been a naughty boy."
"No, mama, I was not naughty. I just turned around in my seat a little minute, and the teacher came up and struck me with her ruler, and I don't want to go to school ever again. She is a horrid teacher," and the little breast heaved with mingled wrath and indignation.

His mother knew that although the blow might have caused him pain, it had fallen heaviest on the little sensitive heart; so she drew him into her lap and laid his head upon her bosom, where he sobbed out his grief. Then, putting back the hair from his heated brow and kissing him, she murmured words of tender affection.

When he lay quietly in her arms, she said, "Little boys do have trials, and sometimes they are almost as much as such little hearts can well endure; but, Allice, everybody has trials, and sometimes they give up to them when they ought not. Now," she continued, "I want my boys to be good men by and by. If you stop going to school, you would stop learning, and that would not do, for you must learn a great deal in order to be a good, strong, Christian man."

"But it is hard sometimes, isn't it,

mama?" he asked, finding comfort in her sympathy.

"Indeed it is," was the reply.

He patted her on the cheek, smiled, and said, "You are a good mother."

"Now," said she, "go bathe your face, and we will go to dinner."
When the hour for school came, he threw his arms around his mother's neck for a moment and whispered, as though desiring assurance of her sympathy. "It is hard, isn't it?" She assured him again that it was, but that he was her brave boy and must not permit trials to discourage him.

With a light heart he went whistling on his way to school, comforted in the thought that his mother knew and appreciated the difficulty.

The petty cares and vexations of life sometimes weigh heavily upon older hearts, and we go onward bending beneath their weight, and perhaps longing for one in whom we may confide and be sure of sympathy and comfort. It may be that the annoyance which disturbs our peace is so petty and trivial, that we fear to speak lest we should not be understood, and it may be we are not sure our troubles will be appreciated by another. So we go with heavy hearts, forgetting we have, so near that if we speak He will be sure to hear us, a most tender, most loving and compassionate Friend, whose sweet promise is, "As one whom his mother comforteth, so will I comfort you."

THE LIFE-WORK OF DR. S. G. HOWE.

How long the wreck-strewn journey seems
To reach the far-off past
That woke his youth from peaceful dreams
With Freedom's trumpet blast!

Along her classic billides rung
The Payn's battle-cry,
And like a red-cross knight he sprang
For her to live or die.

No truster service claimed the wreath
For Sparta's bravest son;
No truer sleeper sleeps beneath
The mound of Marathon.

Yet not for him the warrior's grave
In front of angry foes;
To lift, to shield, to help to save,
The bolter task he chose.

He touched the eyelids of the blind,
And lo! the well withdrawn,
As o'er the midnight of the mind
He led the light of dawn.

He asked not whence the fountains roll
No traveler's foot has found,
But mapped the desert of the soul
Untracked by sight or sound.

What prayers have reached the sapphire throne,
By silent fingers spelt,
For him who first through depths unknown
His doubtful pathway felt.

Who sought the slumbering sense that lay
Close shut with bolt and bar,
And showed awakening through the ray
Of reason's morning star!

Where'er he moved, his shadowy form
The lightless orbs would seek,
And smiles of welcome light and warm
The lips that could not speak.

No labored line, no sculptor's art,
Such hallowed memory needs;
His tablet is the human heart,
His record living deeds.

The rest that earth denied is thine—
Ab, is it rest, we ask,
Or, traced by knowledge more divine,
Some larger, nobler task?

Had but those boundless fields of blue
One darkened sphere like this;
But what has heaven for thee to do
In realms of perfect bliss?

No cloud to lift, no mind to clear,
No rugged task to smooth,
No struggling soul to help and cheer
No mortal grief to soothe!

Enough; is there a world of love?
No more we ask to know;
The Hand will guide thy ways above
That shaped thy task below.

OLIVER WENDELL HOLMES, in *Atlantic*.

A MONUMENT TO JESSE LEE.

BY REV. W. McDONALD.

I am delighted to learn, through the HERALD, that a project is on foot to erect a monument to Jesse Lee, and that it is to be done by the ladies of New England.

Twenty-two years ago I visited the grave of Jesse Lee. It was on this wise: I had just read Dr. Stevens' "Memoirs of Methodism in New England," and had become deeply interested in the heroic leader of that brave band. During the winter of that year (1854), I spent several weeks in New Albany, Indiana. While there I became acquainted with a man, familiarly known in that town as Father Brown. He was an old Baltimorean Methodist, but had resided in the West for many years. He was a devout, lovely old man, whose membership in the Church had extended through sixty-three years. He was full of historic reminiscences of early Methodist times; but with none was I more interested than with the fact that he was one of the twelve men who bore Jesse Lee to his last resting-place. Up to this time I had no knowledge of the place of Lee's interment, nor did I know of any one who had. Some said that he was buried in Virginia; others, that it was on the eastern shore of Maryland where he died; but Father Brown informed me that he was buried in Baltimore.

On my return, I stopped a few days in the Monumental City, and resolved to visit the grave of Lee. As our Baltimore friends had just removed the remains of Bishops Asbury, Emory, and others, from the Eutaw Church to a new and beautiful cemetery, which they had purchased just out of the city, and were erecting a fine monument over them, I supposed every Methodist in the city would know where Jesse Lee was buried; but to my surprise, no one seemed to know anything about it. I first called on Bishop Waugh, and although he had no knowledge of the hero's grave, was, nevertheless, quite sure it was not in

Baltimore. I then inquired of several of the preachers, but they knew as little about Jesse Lee's grave as the good Bishop. At last, calling on Dr. Roberts to deliver a package of letters from Joshua Taylor, then of Portland—letters written to Mr. Taylor by Dr. Robert's father, in the early days of Methodism in New England—I inquired if the Doctor could inform me where Jesse Lee was buried. He seemed to know all about it, and from him I learned that he was buried in the "North Baltimore Cemetery," some two miles out of the city.

Early the next morning, in company with Dr. Nadal, then pastor of the old "Light Street Church," whose hospitalities I enjoyed while in the city, we started for the cemetery. We entered the enclosure and commenced our search, looking upon every stone of the character described by Dr. Roberts; but no such name as Jesse Lee could be found. Disappointed, and about ready to give up the search, we fortunately discovered the sexton in a distant corner of the yard, digging a grave. We inquired if he could point us to the grave of Jesse Lee? He kindly directed us to the spot, and, at last, we stood by the grave of the man of God. It was located about one foot from the wheel-rail of one of the chief thoroughfares, without an enclosure, and covered by a simple slab, on which was engraved the following:

"In memory of the Rev. Jesse Lee, born in Prince George Co., Va., 1758, entered the itinerant Ministry of the Methodist Episcopal Church, 1783, and departed this life, August, 1816, aged 58 years."

A man of ardent zeal, and great ability as a Minister of Christ. His labors were abundantly owned of God; especially in the New England States, of which he was truly the Apostle of American Methodism."

While standing by that grave, my mind ran over the incidents of his travels in New England, from the time he stood under the "old elm," on Boston Common, to the time he bade farewell to the land of the Pilgrims. In a letter to ZION'S HERALD, at that time, I said: "New England owes a debt of gratitude to Jesse Lee, under God, which should not permit his mortal remains to rest here, thus obscure and unknown." Even Dr. Stevens, who had written so largely of the history of Lee in New England, did not know where he was buried. I met the Doctor on the very day I visited Lee's grave, and he would not be persuaded that Lee was buried in Baltimore, until I read to him the foregoing inscription which I had that morning taken from the slab covering his grave. I remember closing my note to the HERALD with these words: "Why don't New England, with her six Conferences, erect a monument to the memory of Jesse Lee, which shall be worthy of the man, and of the land where he planted our glorious Methodism?"

I greatly rejoice in two things: First, that the good people of Baltimore did not long allow the remains of Jesse Lee to remain in that obscure cemetery, but removed them to the beautiful spot where rests the bones of Asbury, Emory, Waugh, and others; and, second, that New England has undertaken to erect a suitable monument to the man of God. Let it be well done, and done speedily!

A SERMON FOR THE CHILDREN.

In the lovely summer days of July, when all nature seemed clothed in glory, and the little birds sang their sweetest songs, and many were wandering far, seeking sea breezes or mountain air, my darling Emma was spending a few of her last weeks with me on the retired, quiet camp-ground of S. She desired this place because it was easy of access, and was situated away from noise and confusion.

We often walked out among the ferns and mosses, and while she would sit down to rest, I would pick and bring to her of those she loved the best. Ah, could I have known she would so soon be taken from me, I should have kissed her often, and pressed her to me a little closer! It was here she began to grow so patient and thankful for every favor done her, reminding me strangely of her dear sister Georgie, who, four years previous, had entered the world of glory.

Her birthday occurred in this sweet spot, and, as was our custom, we celebrated it as well as we could, knowing full well it would be the last. Among the little presents she received was a reference Bible I gave her, and I remember well her radiant face as she said, "Mama, I like all my presents—they are so pretty; but oh, I think so much of yours, for it is just what I have wanted so long."

She desired me to lay aside her story-book, and give her the Bible. She always loved it, and spent many days studying it. I asked her one day whom of all the people I had read about in it, she would rather see in heaven. She was quiet a moment, and then said, "God." I answered that when a little girl I had myself a little fear of the great God, but thought I would love best to meet the Lord Jesus who loved the children so well. She said, "Why, mama, they are both one. I always think of them as the same!"

The window in her room reached to the floor, and as she slept but little she loved to look off into the dark green woods. All beautiful things in nature were dear to her, and she often spoke of how beautiful heaven must be, as it so much surpassed all she had ever seen.

One bright Sabbath morning, as her sister Hattie helped little Frankie fix his pulpit in a neighboring church-tent, she prepared him this little sermon: 1 John, II, 12, "I write unto you, little children, because your sins are forgiven you for His name's sake."

"John, at the time he wrote this, was an old man, probably very near what is called a second childhood. He appears to be very fond of children, and has a great deal to say to them all through this epistle. And why does he have so much to say to them? Because their sins are forgiven. Their sins—that shows that children do sin, as well as older people. 'Some think children cannot be Christians because they are so young; but if they are old enough to sin, they ought to be old enough to pray to be forgiven. But if they are not old enough to pray to be forgiven, it seems they are forgiven for 'His name's sake.'"

"Here is another proof that children are sinners, because they are forgiven for 'His name's sake;' and Christ Himself said, 'I came not to call the righteous, but sinners to repentance.' It seems as though it was easier for children to come to Christ than for older people. He seems to be holding out His arms and saying to the Peters and Johns who think it is not just the time for the children, 'Suffer (yes, suffer! not pull, nor bring them, but just suffer them) little children to come unto Me, and forbid them not,' just as though they stood all ready, and I think they do if they were only suffered to come, and were not forbidden."

"If Christ is so willing to receive us, and has already forgiven us our sins, ought we not to be willing to come to Him, and bring all the children we can? I think we ought."

V. C.

HE WANTED THE HEATHEN TO HAVE THEM TOO.

The spirit and aim of those who are sending the Bible to the heathen is beautifully illustrated by an incident narrated of little Miller Bissell, of Norwalk, a dear child of seven years of age, whose early death occurred a few months since. He belonged to a "Sunbeam Circle," a company of little children who gathered up in "mission boxes" such gifts as they could, and who in this way during the last year raised sixty-five dollars for the foreign field.

Often during the week that Miller was so ill did he ask to have his "box" opened, that he might see how much he had for the "poor heathen children." Once in opening it his mother's attention was attracted by a little piece of newspaper among the pennies. "Why Miller, what is this?" she said, "you don't want this in." "Oh, yes," he said in his quick, bright way, "yes I do, mama! why, they are beautiful, beautiful verses about God. I do want the heathen to have them, too, they are beautiful. I know they will like them." And so the precious little paper was put back to be sent with his other treasures for the Lord.

He adored the verses, and wanted the heathen to have them too. This was genuine benevolence, and it illustrates the nature of true love which seeks to give to the heathen that Gospel which is to us as the pearl of great price.—*Bible Society Record*.

When I was a boy I used to try to get ahead of my shadow, and step over my own head. Afterward, when my face was turned to the sun, I found my head was way off, following after me. Be much occupied with Christ, and you'll get ahead of your own shadow.

Lying is trying to hide in a fog; if you move about you are in danger of bumping your head against the truth; as soon as the fog blows up you are gone anyhow.

ACROSTIC.

1. Where some cannon were captured, that proved invaluable to American patriots one hundred years ago.
 2. A noble Bostonian, and president of the Continental Congress.
 3. One of the signers of the Declaration of Independence.
 4. Name given to a peaceful petition, sent by Congress to the king, which he rejected with scorn.
 5. An American officer, disobeying orders, was taken prisoner.
 6. Where British officers were astonished, and intimidated by the formidable sight of . . .
 7. Which, suddenly appearing, reminded them of the magic work of the Genii.
 8. Name of an honored tree cut down while the British were shut up in Boston.
 9. The Indian name of my 6.
 10. An intrepid commander, who led from the front.
 11. Some resolute men, and in a wonderful way compelled the . . .
 12. Of the British to the joy of American exiles.
 13. Name given in derision to a braggart British officer.
- </

USE

Thousands in use. Send two 5 cent stamps for a profusely illustrated 60 page Catalogue and Price List, entitled, "How to Print." J. W. DAUGHADAY & Co., Mfrs. and Dealers in Type and Printing Material, 434 & 436 Walnut Street, Philadelphia, Pa.

196

